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“OUR FARM PROJECT MEANS INTENSE LOVE FOR KRISHNA”

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Our aim should be a simplified life. We should not be attracted by the modern city life. Save time and utilize it for advancing in Krishna consciousness. That is perfect life. Just like Vrindavan. Vrindavan life means agriculturist, cowherd boys, uneducated girls, cows and calves, trees and fruits. This is Vrindavan. The center is Krishna. They are the topmost devotees. These uneducated cowmen who have no town life are Krishna's best friends. They are unsophisticated, with no education, but their love is intense — that is perfect! That attracted Krishna more. *vṛndāvanam parityajya na padam ekam* — Krishna is so much attached to Vrindavan that he does not go anywhere. The *gopīs* are not educated girls with up-to-date fashion. As soon as there was blowing of the flute, immediately they began to run towards Krishna. Some were taking care of children, some were engaged in boiling milk, and some were even lying down with their husbands. Still, immediately they ran to Krishna. They were very crude and unsophisticated, but they had intense love for Krishna. That is Vrindavan!



[next column](#) ➔

We want to introduce this farm project. A farm project means intense love for Krishna. Other things should be very simple — a little milk, a little food grains, a little vegetables. That's all. If you have fresh vegetables, fresh milk and food grains, what more do you want? From milk you can prepare an unlimited number of nice preparations, all very palatable and sweet. This is the civilization we want to introduce; not the rascal so-called civilization and become implicated in the cycle of birth and death. That is not civilization. That is killing civilization. Human beings should get the opportunity to get out of the clutches of birth and death. They are such rascals that they do not understand how they are implicated in this cycle of birth and death. Nor do they take it seriously that this is the problem — *janma-mṛtyu -jarā- vyādhi- duḥkha- doṣānudarśanam* [Bg. 13.9]. They are blind rascals; they do not see that this is suffering. They are simply theorizing, making plans — a rascal civilization. So we have to introduce real civilization. Therefore we are struggling so hard. ❧

— Room Conversation in Bhubaneswar. 31 January 1977.

“IF KRISHNA IS SATISFIED”

*Sri Srimad Gour Govinda Swami Maharaja
Concluded from Bindu 118*

How many people are trying to satisfy Krishna? You may say, “Yes, we are all trying. We are all engaged in loving devotional service to Krishna.



This is work that will satisfy Him.” But are you really satisfying Krishna? No. Why not?

We have been instructed that Krishna should be satisfied. The *Gītā* and the *Bhāgavatam* say this. You have been taught this every day. The *vaiṣṇavas* and gurus teach it. In *Gurvaṣṭaka* every day you offer this prayer, *yuktasya bhaktānś ca niyuñjato ‘pi* — the guru engages you in Krishna’s service. That is his business. So why can’t you satisfy Krishna? What is wrong? Where is the mistake? Does anybody know? [Addressing a devotee in the audience:] Do you know?

Devotee: Because we have material desires?

Gour Govinda Swami: Yes. My revered spiritual master Srila Prabhupada has described in his purport to *Gītā* 9.24:

If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Why not? We are conditioned souls. We have many material desires. *Śrīmad Bhāgavatam* (2.3.10) says:

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena yajeta puruṣaṁ param*

One may be *akāma*, without any desires; *sarva-kāma*, desiring everything; or *mokṣa-kāma*, desiring liberation — whatever desires one may have, one should worship the Lord. *Akāma* means one who has no material desire at all. He is a devotee. Mahaprabhu says:

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

O Almighty Lord, I have no desire to accumulate wealth or to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of your devotional service in my life, birth after birth.

Vaiṣṇavas, pure devotees, are *niṣkāma*, they have *akāma bhāva*. No desire. They only desire to serve Krishna — *bhavatād bhaktir ahaitukī tvayi*. *Sarva-kāma* means that one may have many material desires. He should also pray to Lord Krishna. Krishna will fulfill all desires. He confirms that in *Śrīmad Bhagavad-gītā* (13.23): *upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ* — the Lord is the supreme enjoyer, proprietor, overseer, and permitter.

Krishna repeatedly says that he is the *bhoktā*, the only enjoyer. In *Gītā* 9.24 he says, *aham hi sarva-yajñānām bhoktā*, and in the last verse of the fifth chapter of *Bhagavad-gītā* he says, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*.

Krishna says, “I am the ultimate sanctioning authority, *anumantā*.” If he says, “yes”, then it takes place. He says, *upadraṣṭa* — “I am the overseer. I see everything.” *Bhartā* — “I am the maintainer.” He is known as *viśvambhara*, who maintains the whole universe. *kṛṣṇa ye rakṣaka ār pālaka āmāra* — Krishna is my protector, Krishna is my maintainer. He is known as *viśvambhara* — he maintains the whole *viśva*, the whole universe. And *maheśvaraḥ* — he is the supreme *īśvara*, the supreme controller.

Krishna is the ultimate sanctioning authority. Unless he sanctions, even a blade of grass will not shake. In the third canto of *Śrīmad Bhāgavatam* (chapter 25, text 42), Lord Kapiladev has said:

*mad-bhayād vāti vāto ‘yaṁ sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir mṛtyuś carati mad-bhayāt*

“Carrying out my orders out of fear of me, Indra gives rain. Vayu, the air-god, blows wind, the fire-god burns, and Yamaraj comes as death.”

Bhaktivinode Thakur *mahājana* has written in *Śaraṇāgati* (3.4.1):

*tumi sarveśvareśvara, brajendra-kumāra
tomāra icchāya viśve sṛjana saṁhāra*

“You are *sarveśvareśvara*, the controller of everything. By your mere will, creation, maintenance, and annihilation take place.” Krishna has supreme will. If he desires, then the wind blows, the sun gives light and heat, Indradev gives rain, the fire god burns, and Yamaraj comes as death. All according to his will.

Krishna says, “I am *anumantā* — the ultimate sanctioning authority.” If Krishna doesn’t sanction it, can anyone’s desires be fulfilled? Take the example of Dhruva Maharaja. He had a material desire to sit on the throne of his father. So he went to the forest and underwent very severe austerity under the guidance of his spiritual master Narada Muni. Within a very short time, six months, he satisfied the Supreme Lord Vishnu, and Vishnu fulfilled all his desires. Lord Vishnu came and told Dhruva, “Ask me for any boon”. However, upon seeing Lord Vishnu all of Dhruva’s material desires were gone. He said, “I have nothing to ask you.” Dhruva Maharaja’s statement is there in *Hari-bhakti-sudhodaya* (7.28):

sthānābhilāṣī tapasi sthito 'ham
tvām prāptavān deva-munīndra-guhyam
kācam vicinvaṇṇaṁ api divya-ratnaṁ
svāmin kṛtārtho 'smi varāṁ na yāce

"With the desire of gaining a kingdom, I underwent tapasya, penance. I was just searching for some pieces of glass but instead I found *divya-ratna*, an invaluable jewel. *kṛtārtho 'smi varāṁ na yāce* — I am now satisfied. I have nothing to ask for."

This is most important. He had material desires at first, and therefore he underwent *tapasya*. But he became so satisfied that he didn't ask for any boon. Still, Lord Vishnu said, "No, no! You go and sit on the throne of your father." That was Dhruva's first desire. Vishnu said, "You should sit and rule there for 36,000 years." Not one year or two years, but 36,000 years. Without even asking, he got such a great boon and all his desires were fulfilled. Then Lord Vishnu created a planet for him, the Dhruva planet, which will never be annihilated even at the time of complete annihilation. It is an eternal planet. Vishnu told him, "After you have ruled your kingdom for 36,000 years, go with your mother Suniti-devi and live there." Therefore it is said that if anyone has any material desire to fulfill he should pray to the Supreme Lord to fulfill it.

However, Krishna or Vishnu gives those boons in such a way that, like Dhruva Maharaja, a person will never ask for such a thing again. A nice description is given in *Caitanya-caritāmṛta* (*madhya* 22.38):

kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge, — ei baḍa mūrkhā

"He is worshiping me, and in return he is asking for material enjoyment. He is such a foolish rascal! *āmi — vijñā, ei mūrkhē 'viṣaya' kene diba* — I am not a foolish man. I am *vijñā*, a wise man. Why should I give this *mūrkhā viṣaya*, this foolish materialist, material enjoyment? *sva-caraṇāmṛta diyā 'viṣaya' bhulāiba* ♪ He is such a rascal that he is not asking for my lotus feet. Instead, he is asking for material enjoyment. He is a fool. But I am a *vijñā*, a wise man, so why should I give such a fool material enjoyment? I will give him my lotus feet and make him forget material enjoyment." Then all of one's desires will be fulfilled and at last one will get the lotus feet of Vishnu and Krishna. Therefore one should worship Vishnu, Krishna, and satisfy him — then you can satisfy one and all.

But how can one satisfy Krishna? There is a very easy way: *yasya prasādād bhagavat-prasādo*

yasyāprasādān na gatiḥ kuto 'pi. Every day you chant this in *Gurvaṣṭaka*: "The spiritual master is the bona fide representative, intimate associate of Krishna or Vishnu. If you can get his mercy then automatically you can get the mercy of Krishna or Vishnu. If the spiritual master is satisfied by your service then automatically you can satisfy Lord Vishnu or Krishna. Otherwise, whatever you may do it's not possible." Although we try, still we cannot satisfy Lord Krishna or Vishnu because we don't satisfy our guru.

Devotee: How do we know if our spiritual master is satisfied?

Gour Govinda Swami: How can you know? Why can't you know? Why can't you understand? You should know what the spiritual master wants from you.

In the tenth canto of *Śrīmad Bhāgavatam* it is described how Krishna and Balaram were *brahmacārī* students in Sandipani Muni's ashram. Sandipani Muni was their spiritual master. He was teaching them. Vipra Sudama was also there. They were all co-students in Sandipani Muni's ashram.

Sudama was very poor. His wife told him, "Krishna is your friend, and he is such a wealthy person. We are so poor. Why don't you go to Dwarka and ask him for some wealth?"

Sudama is a great devotee. He understood, "No, no. One should not ask anything from Krishna." Still, when his wife repeatedly requested him, he thought, "All right, I will go and see my friend."

He went there and Krishna was pleased to see his old friend. He took care of him nicely. He recollected the days when they were students in Sandipani Muni's ashram. At that time Krishna described what is mentioned in the tenth canto of *Śrīmad Bhāgavatam*.

Once there was no fuel in the ashram. The wife of Sandipani Muni said to the boys, "O Krishna and Balaram! There is no fuel today, so how will the food be cooked? Go to the forest and fetch some wood." So they went to the forest with an axe to cut wood. Krishna is the Supreme Personality of Godhead. If he had simply desired, so much fuel would have come there. Why should he go to the forest and fetch wood? He did so for *loka-śikṣā* — to teach people.

The sun set and it got dark. There was a torrential rain, a great downpour. The land was inundated with water. It was a dark night, thundering, lightening, and pouring down rain. They couldn't return to the ashram. So they spent the whole night standing under a tree.

Sandipani Muni was in great anxiety. “Oh, the two boys went to the forest and haven’t returned. No we are having such bad weather, torrential rain. What happened to them?” As soon as it was morning, Sandipani Muni ran to the forest and found the two boys standing under a tree and shivering. Out of love and affection, Sandipani Muni embraced them tightly. “Oh, you have exhibited the behavior of *sat-śiṣyas*, true disciples. The body is very dear to everyone, but you risked your life. You accepted so much pain and distress for my service. You are true disciples.”

[Addressing a devotee in the audience:] Are you doing like that? No. First you are considering your body. All right, let me get some nice *prasāda*, nice arrangements, and a nice car. Then I will go out for service. Otherwise I won’t go.” You are placing so many conditions. “O Guru Maharaja, what shall I do? I cannot do anything.” But Krishna has said [Bhāg. 10.80.34], *guru-śuśrūṣayā yathā*, I am so pleased with a person who serves his guru to the best of his ability, even risking his life. I am not pleased by any other means. ❧

— Lecture on *Bhagavad-gītā* 9.24, New Vrindavan, 30 October 1990.

TWO KINDS OF HAPPY PEOPLE

Nārada Pañcaratra 1.2.61

*yaś ca mūḍhatamo loke yaś ca bhaktiṁ parāṁ gataḥ
tāv ubhau sukham edhete tapaḥ kurvanti madhyamāḥ* ❧

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Two classes of people attain happiness — those who are dull and stupid and those who are situated on the topmost platform of love of God. Thus, the middle-class persons are fit to perform *tapasya*. ❧

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THE TREE OF MY LIFE

Srila Lochan Das Thakur

(Śrī-rāga)

śrī-kṛṣṇa-bhajana lāgi saṁsāre āinu

māyā-jāle bandī haiyā vṛkṣa-samāna hainu

To worship Lord Krishna I came to this world of birth and death. Then *māyā* caught me in her net and bound me up, and I became like a tree.

sneha-latā beḍi beḍi tanu kaila śeṣe

kīḍā rūpe nārī tāhe hṛdaye praveśe

The vine of material love coiled and coiled around me. Manifesting the form of a tree-boring insect, a woman entered my heart.

phala-rūpe putra kanyā ḍāle bhāṅgī paḍe

kāla-rūpi bihaṅga upare vāsa kare

Manifesting the forms of fruits — sons and daughters grew on my branches and fell to the ground. Manifesting the form of a bird, time made its nest in my branches.

bāḍite nā pāila gācha śukhāiyā gela

saṁsārera dāvānala tāhāte lāgila

Becoming stunted, this tree gradually dried up. Then the blazing forest fire of birth and death came.

durāsā durvāsanaṁ dui uṭhe dhūmāiyā

phukāra karaye locana marilāma pūḍiyā

Wicked desires and false hopes were the two streams of smoke that at once arose. This Lochan Das called out, “I am dying!

egāo egāo mora vaiṣṇava gosāi

karuṇāra jala siṁca tabe rakṣā pāi

“Please! Please! O *vaiṣṇava gosāi*! Sprinkle me with the water of your mercy and save me!” ❧

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• UNHEALTHY ASSOCIATION

Srila Thakur Bhaktivinode Śrī Caitanya-śikṣāmṛta 3.3

• OUR REAL FRIENDS

Brahmā Purāṇa 163.20

STAY WITH DEVOTEES

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Our policy is to live with devotees. Immediately return and live with devotees and take care of the deities and *tulasī*. That is our main business. My guru maharaja condemned living alone in a lonely place. He wrote as follows:

*duṣṭa mana! tumi kiserā vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

"O rascal mind, what kind of *vaiṣṇava* are you? In a lonely place your chanting of Hare Krishna is simply cheating." (*Vaiṣṇava Ke?*, verse 1)

And, Narottama Das Thakura says:

*tāndera caraṇa sevi bhakta-sane vāsa
janame janame hoy ei abhilāṣa*

"To serve the feet of the *ācāryas* in association of the devotees is my desire birth after birth." (*Nāma-saṅkīrtana* 7)

This is why I have opened this society. I was living with four children, and now I have 4,000. It is not good to live alone. ❧

— Letter to Govinda Dasi, 11 November 1973.

UNHEALTHY ASSOCIATION

Srila Thakur Bhaktivinode

Śrī Caitanya-śikṣāmṛta 3.3

There are ten types of forbidden activity:¹

- 1) *bahirmukha-jana-saṅga* — association with materialists ²
- 2) *anubandha* — establishing unfavorable relationships
- 3) *mahā-rastādira udyama* — attempting huge projects [that are beyond one's means]
- 4) *bahu grantha-kalābhyāsa o vyākhyāvāda* — diverting one's energies to many different endeavors based upon various books and precepts

¹ *nāsac-chāstreṣu sajjeta nopajīveta jīvikām
vāda-vādāṁś tyajet tarkān pakṣaṁ kaṁca na saṁśrayet*

Literature that is a useless waste of time — in other words, literature without spiritual benefit — should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or faction.

*na śiṣyān anubadhnīta granthān naivābhyased bahūn
na vyākhyām upayujīta nārambhān ārabhet kvacit*

A *sannyāsī* must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily. (*Bhāg.* 7.13.7-8)

² *sat-saṅgāc chanakaiḥ saṅgam ātma-jāyātma-jādiṣu
vimucyen mucyamāneṣu svayaṁ svapnāvād utthitaḥ*

A *grhastha* should gradually become detached from the association of the bodies of his wife and children exactly like a man awakening from a dream. (*Bhāg.* 7.14.4)

- 5) *kārpaṇya* — miserliness ³
- 6) *śokādi-dvārā baśī-bhūta haoyā* — falling into lamentation etc.⁴
- 7) *anya devatāra prati avajñā* — being disrespectful to the *devatas* ⁵
- 8) *bhūta-sakalake udvega dāna* — giving trouble to other living entities
- 9) *sevāparādha o nāmāparādha* — offenses committed in service to the Lord or to the Lord's holy name.
- 10) *bhagavan-nindā o bhāgavata-nindāra anumodana vā sahāyatā kara*— tolerating criticism of the Lord and his devotee.

³ *jihvaikato 'cyuta vikarṣati māvitṛptā śiśno 'nyatas tvag-udaram śravaṇam kutaścīt ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir bahoyaḥ sapatnya iva geḥa-patim lunanti*

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about you, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed. (*Bhāg.* 7.9.40)

⁴ *śokāmarṣādibhir bhāvair ākrāntam yasya mānasam katham tatra mukundasya sphūrtiḥ sambhāvanā bhavet*

[In the *Padma Purāṇa* it is said]: How can Mukunda, whose smile is beautiful like a pearl-white lotus flower, manifest in a mind that is overwhelmed with lamentation, sorrow, etc? (*Bhakti-rasāmṛta-sindhu* 1.2.115)

⁵ *harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ itare brahma-rudrādya nāvajñeyāḥ kadācana*

Krishna, or Hari, is the master of all demigods, and therefore he is always worshipable. But this does not mean that one should not offer respect to the demigods headed by Brahma and Shiva. (*Padma Purāṇa*)

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ

Those who are serious about liberation are certainly non-envious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Vishnu and his plenary portions. (*Bhāg.* 1.2.26)

Materialists are of six types:

- 1) *nīti-rahita evaṁ īśvara-viśvāsa-rahita vyakti* — people devoid of faith in the Lord and without moral standards
- 2) *naitika atha ca īśvara-viśvāsa-rahita vyakti* — people with morals but no faith in God
- 3) *seśvara-naitika, yini īśvarake nītira adhīna baliyā jānena* — people with morals and faith in God, but who consider God to be subservient to morality
- 4) *mithyācārī vā dāmbhika (vaidāla-vratika, vaka-vratika o tat-kartṛka vañcita)* — pretenders and proud persons (those exhibiting the vow of the cat, the vow of the crane and other such cheaters)⁶

⁶ *dambhākrāntāscaranty e te sadācāra-ratā iva svārthaika-sādhakā hy ete muni-veśā naṭa iva*

Deceitful and hypocritical persons may exhibit a high standard of external behavior. Motivated only for the fulfillment of their selfish desires, they wear the dress of saintly persons like actors upon a stage.

vistārya vāgurām vyādho mṛgānākāṅkṣate yathā prapañcya sat-kriyām evaṁ dāmbhikā dhaninām dhanam

As a hunter spreads a net, desiring to capture a deer, in the same way these hypocrites capture the wealth of rich men by spreading a net of ritualistic activities.

haranti dasyavo 'tavyām vimohy āstrair nṛṇām dhanam pavitrair atitīkṣnāgrai grāmeṣv evaṁ vaka-vratāḥ

As plunderers take away the wealth of men in the forest by threatening them with sharp weapons, similarly, the charlatan meditators take away the wealth of people in the villages by the sharp-pointed *kuśa* grass used in the ritualistic ceremonies that they perform. [The term used here for charlatan meditator is "*vaka-vratāḥ*", which means "the vow of the crane". A crane appears to perform great austerities by standing very still on one leg for a long period of time, but its only desire is to catch fish.]

prakaṭam patitaḥ śreyān ya ekoyātyadhaḥ svayam vaka-vṛttiḥ svayam pāpaḥ pātayaty aparān api

One who commits a sin openly falls down alone, but those who act like the crane make many people fall.

channa-paṅke sthala-dhiyā patanti bahavo nanu vaidāla-vratiko 'py evaṁ saṅga-sambhaṣaṇārccanaiḥ

Just as many fall into quicksand along the riverbank, mistaking it to be dry land, similarly, many spiritual aspirants are doomed by following these hypocrites, for they are like a cat who recites a vow to be a saintly vegetarian in order to attract the worship of the mice. (*Śrī Hari Bhakti-sudhodaya*, 19.54, 56-59)

- 5) *nirviśeṣavādī* — impersonalists
 6) *bahv-īśvara-vādī* — polytheists.

Those who have no respect for God or morality engage in sinful activities. Without moral conduct they simply do whatever they wish. Such persons, desirous of sense pleasure and personal gain, create great inauspiciousness in the world. Those who accept morality but do not accept God argue that moral conduct should be followed out of duty, without fear of God. They forget that faith in God is a significant element in moral conduct. It will be seen, however, that if there is no respect for God, moral codes cannot be followed properly. Will not such people sacrifice moral conduct for their own benefit if an opportunity arises? By examining their character one can discover the impractical nature of their philosophy. Where self-interest arises, the moral codes will be violated.

The third type of persons has belief in God, but that belief is subservient to their morality. They are of two types. One maintains that worship of God is important, but do not believe in his actual existence. They believe there is no harm in imagining a God and worshipping him with faith, and then abandoning the worship when good conduct is achieved. The second type believes that by performing activities of worship of the Lord such as *sandhyā-vandana*, the heart will become purified, *brahman* realization will be achieved, and at that point one has no more duties to anyone. This relationship with God is like a temporary meeting of travelers at an inn. Both these types are averse to devotion.

The fourth type, also adverse to devotion, is the pretender. They may be classified as cheaters and cheated. Though they do not accept the eternal nature of *bhakti*, they wear the dress and markings of a believer. They have their own motives, which any honest person would decry. Cheating everyone, they pave the way for a world of sin. Undiscerning people, allured by their external appearance, take up the same path and end up rejecting God. They have beautiful *tilaka* and dress, chant the name of Krishna, appear detached from the world, and give

attractive speeches, but secretly they harbor desires for wealth and women. Many such groups are visible.

The fifth type is the impersonalist. According to these people, when the heart becomes purified by *bhakti*, the truth will be revealed. The highest truth is liberation — destruction of the soul. As the distinction of soul is destroyed, everything becomes one undifferentiated state. They consider *bhakti* and God to be temporary. For them, acting as a servant of Lord is only a practice, not the goal. If the devotee does not avoid them, his faith in the ontology of *bhakti* will become weak.

Those who accept many gods have no dedication to one. By associating with such people the devotee will also lose his faith in *bhakti*.⁷ A devotee must avoid association with these six types of people. Association does not refer to being present in the same meeting, riding in the same boat, bathing at the same place in the river or buying goods in the same store. Association means dealing with them in an intimate mood.⁸ That type of association has to be avoided.

Unhealthy relationships are also forbidden for the *vaidhī-bhakta*. There are four types of unhealthy relations: with disciples, with associates, with servants and with friends. By taking unqualified people as disciples for

⁷ *yathā taror mūla-niṣecanena
 tṛpyanti tat-skandha-bhujopasākhāḥ
 prāṇopahārāc ca yathendriyānām
 tathaiva sarvārhaṇam acyutejyā*

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. (*Bhāg.* 4.31.14)

⁸ *dadāti pratigrhṇāti guhyam ākhyāti prcchati
 bhuñkte bhojayate caiva ṣaḍ-vidham prīti-lakṣaṇam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda* are the six symptoms of love shared by one devotee and another.

(*Upadeśāmṛta* verse 4)

wealth and power, great disturbance is created in the *sampradāya*. The *vaiṣṇava* will not initiate disciples if there are no qualified persons. By taking association of those who are not devotees, many types of sinful habits will appear. Therefore such association should be given up. It is not beneficial to take servants unless they are devotees. In making friendship as well the devotee should first consider if that person is a *vaiṣṇava*. ❀

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OUR REAL FRIENDS

Brahmā Purāṇa 163.20

*apavādī haret pāpam atithiḥ svarga-saṅkramah
abhyāgataṁ pathi śrāntaṁ sāvajñaṁ yo 'bhivikṣate*

The guest and the critic are the two real kinsmen of the entire universe. The critic dispels sins and the guest bestows heaven. ❀

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AN APPEAL TO THE MIND

By the medieval poet Radha Mohan Das

For more information about Radha Mohan Das, see Bindu issue 95.

(*Aśābarī-rāga*)

(refrain) *bhaja mana nanda-kumāra
bhāviyā dekhaha bhāi gati nāhi āra*

O my mind, please worship Nanda's son. O my brother, please gaze at him with great love. There is no shelter but him.

*dhana jana putra ādi kebā āpanāra
atae karaha mana hari-pada sāra*

What are wealth, followers, sons, and all else to you? O my mind, please stay at Lord Hari's feet.

*ku-saṅga chāḍiyā sadā sat-saṅge thāka
parama nipuṇa iha nāma bali ḍāka*

Always turn from bad association. Associate with the saintly devotees. Very carefully chant the Lord's holy names.

*tāra nāma-lilā-gāne sadā hao matta
se caraṇa-dhana pābe ha-ibe kṛtārtha*

Always be intoxicated by singing the Lord's holy names and glorifying the Lord's pastimes. Then you will attain the treasure that is the Lord's feet. You will attain the goal of life.

*rādhā-mohana bale mana ki baliba tore
saṁsāra yātanā āra nāhi deha more*

Radha Mohan Das says, “O my mind, please do not do anything that will keep me in the torments of this world of birth and death.” ❀

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Highlights

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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GOING TO VRINDAVAN

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Unless one is favored by Lord Chaitanya and Nityananda there is no need to go to Vrindavan, for unless one's mind is purified he cannot see Vrindavan, even if he goes there. Actually going to Vrindavan involves taking shelter of the Six Goswamis by reading the *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Radha and Krishna. *kabe hāma bujhaba se yugala-pīṛī*. The conjugal love between Radha and Krishna is not an ordinary human affair; it is fully transcendental. In order to understand Radha and Krishna, to worship them and engage in their loving service, one must be guided by Sri Chaitanya Mahāprabhu, Nityananda Prabhu and the Six Goswamis, Lord Chaitanya's direct disciples. ❧

— Purport to Cc. ādi 8.31

RESEARCH NABADWIP DHAM

Srila Thakur Bhaktivinode

O devotees! Give up other desires and thoughts for now and try to discover the lost places of this

[next column](#) ❧

great *tīrtha*. Your research will not be as difficult as the research undertaken by astrologers like Bhaskaracharya and Aryabhatta. They were mundane scholars. Therefore, while researching material subjects, they were forced to undergo various difficulties, such as inventing many material machines. O devotees who are mad after Nityananda! You do not belong to this world. If you wish, you can easily do everything. If you only once fall at the lotus feet of Lord Nityananda and pray, you can obtain the transcendental abode of Svetadwip, just as you can get a myrobalan fruit in your hand. If you cry while rolling on the surface of Panca-tattva's spiritual abode and exclaim, "O Gaurāṅga! O Viṣṇupriya! O Lord Nityananda! O Lord Advaita! O Gadadhara! O Srinivasa!" then Sri Panca-tattva will mercifully show you all the places. O *vaiṣṇavas*! Do not wait any longer. (*Viṣṇupriyā Pallī* magazine, vol. 1) ❧

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NITAI AND THE GIANT COBRA

Sri Srimad Gour Govinda Swami Maharaja

Today we observe the holy appearance day of *patita-pāvana* Sri Nityananda Prabhu, whose



mercy is limitless. Srila Vrindavan Das Thakur has sung, *nitāi amar dayāra avadhi*. “*Avadhi*” means limit. If there is any limit, then Nitai’s mercy is the last limit. There is no mercy greater than it. If you get the mercy of Nitai then who can estimate what will happen to you? If someone is ill fated, he has such bad luck that he cannot do *bhajan* of Nitai, then what is his position? *nitāi nā bolilo mukhe, majilo saṁsāra-sukhe* — If one is not uttering the name of Nitai, if he is not begging for the mercy of Nitai, not serving Nitai, then he is engaged in this *saṁsāra-sukha* — material enjoyment. Then, *sei paśu baḍa durācāra* — he is a *paśu*, an stool-eating animal [from Srila Narottama Das Thakur’s “*Nitāi-pada-kamala*”].

From Dvāpara Yuga

I offer my obeisances to that Nityananda Rama. Nityananda is *ananta*, unlimited. In his *bala-līlā*, boyhood pastimes, his father’s name was Hadai Ojha and his mother’s name was Padmavati. The name of the village he appeared in is Ekachakra Gram. If you go to Nabadwip you may visit there. A few years after Nityananda’s birth another son was born to Hadai Ojha and Padmavati whom they called Banka Ray. Banka means crooked in three places, *śyāmasundara tri-bhanga lalita*. Raya means Radharani. Banka Ray means Shyamasundara and Radharani mixed. Shyam and Radharani mixed are Gaura. In their boyhood days these two brothers played in the village of Ekachakra. There is a river that flows close to that village called the Yamunanadi. In their boyhood days they were performing various *līlās*, *kṛṣṇa-līlās* and *rāma-līlās*.

One day these two brothers went to Mayureshwar, the place of their maternal grandfather, and were about to enter into a jungle situated close to the village. Some villagers said, “Don’t go there. In that jungle is a very great venomous cobra. Anyone who goes there never returns. The cobra devours him.” Nityananda didn’t listen, and the two brothers entered the jungle. There they came across that great cobra staying underneath a tamal tree. Raising his hood and hissing, he came out. But Nityananda was not at all disturbed or afraid. He raised his hand and said, “Hey, stupid rascal! Stay right there! Who are you? Why are you persecuting innocent animals and human beings?” Nityananda Prabhu is himself Nagaraj Ananta, the king of all snakes. So when he said to stop, that great cobra stopped. Then the snake related his history from *Dvāpara yuga*.

Pandavas in Ekachakra

The eldest son of Dhritarashtra, Duryodhana, was a very crooked person. He had a house made of lac, and somehow he got the five Pandava brothers and their mother inside with the intention to burn them to ashes. But *kṛṣṇa-rakṣati*, Krishna protected them and they escaped unhurt. The Pandavas were *kṣatriyas*, but at that time they disguised themselves as *brāhmaṇas* and were wandering about. They came to the village of Ekachakra and were staying with their mother Kunti in the house of a poor *brāhmaṇa* named Vedashray.

The *Mahābharata* mentions that at first the Pandavas were staying at a place near Ekachakra. That place still exists today and is called Pandavatala. Vyasadev met the Pandavas there. He told them to stay for one month in Ekachakra in the house of the *brāhmaṇa* Vedashray. Although Vedashray was a poor *brāhmaṇa*, he spared half of his house for the Pandavas, while in the other half he, his wife, their son and daughter stayed. He was very poor. Every day he would go out and beg alms. He had nothing in his house.

Some demons were coming to the village and creating disturbances, eating human beings and animals. One such demon named Bakasura [not to be confused with the demon Krishna killed in Vraja] was terrorizing everyone in the village. To stop his unexpected random attacks on the innocent people and animals, they offered to each day give him one human being and a quantity of food. In this way he would not be troubled trying to find his meal. In exchange he agreed not to attack any of the villagers or their animals. To provide for Bakasura’s means, the villagers would each take turns providing him one human being and a quantity of food. There were so many people in the village that each home would only have to pay this tribute once in many years. There was a schedule worked out as to who would have to go, and the village drummer would daily announce whose turn had come to feed Bakasura.

While the Pandavas were staying there disguised as *brāhmaṇas*, four of them would go out every day to collect alms, while the fifth one would stay at home with mother Kunti. One day, Bhima was staying back with his mother. On that day the village drummer came, beat his drum, and proclaimed, “Tomorrow the turn of Vedashray *brāhmaṇa* has come for *bakāsura-pāli*, he’ll go to Bakasura.” When they heard

this, the *brāhmaṇa* and his wife felt great anxiety. They had nothing in their house. So how could they arrange to feed this demon? Somehow the *brāhmaṇa* got something from his begging, and his wife went to her father's house and collected something. So they had enough for Bakasura's food. But the problem was that one human being had to be sent to Bakasura to eat. Who would go? There were four persons in the family. The *brāhmaṇa* and his *brāhmaṇi* wife, a ten-year-old son whose name was Vidyadhar, and an eight-year-old daughter named Bhanumati. The *brāhmaṇa* said, "I'll go."

When he said this, his son Vidyadhar said, "No, no. I'll go." When the son said this, they all cried.

Hearing the sound of crying, Kunti ran there and asked them, "What has happened to you? Why are you crying?" They told her everything. Kunti understood, so she said, "Don't worry. You have only one son, but I have five sons. I'll send one. I'll send my son Bhima to him." Kunti knew how strong Bhima was, how Bhima could easily kill the demon. "Don't worry," she said. "You have helped us in a time of misfortune, so now in your time of distress I must help you." Kunti called her son and said, "Bhima, they are crying because their son wants to go for the food of the demon Bakasura. He should not go. You go. They helped us when we were in calamity. Now in their moment of danger we must help them."

Bhima became very happy and said, "All right, I'll go."

Killing Bakasura

The food arranged for Bakasura was a huge amount. It consisted of 5,120 mounds of cooked rice, one cartload of a cake called *maṇḍā-piṭhā*, one pair of buffalo pulling the cart, and one human being. Bhima said, "Very nice food for me today! Such a large amount of rice and a cartload of *maṇḍā-piṭhā*. Finally I will have enough to eat! I will eat all this and kill the demon." Bhima was very happy. He rode on the cart eating the *maṇḍā-piṭhā*, calling out, "*He duṣṭa rākṣasa*, stupid rascal! Come out, come out!" Bakasura came and saw that someone was eating his food and calling him names. He thought, "Who is this?" Bakasura uprooted some big trees and threw them at Bhima. Then Bhima did the same, uprooting big trees and throwing them back. There was very fierce fighting and at last Bhima killed the demon. Then he prepared to return to his mother.

In the meantime, Arjuna came back from begging and saw that Bhima wasn't there. He asked, "Mother, where is brother Bhima?" Mother Kunti told him everything, how Bhima had gone to Bakasura. Arjuna thought, "Brother Bhima will be fighting alone with the demon. He may be facing trouble. I must go and help him." He told mother Kunti, "You please stay. The other brothers are coming within a short time. I'm going to help Bhima. Seeing the marks of the cart wheels, Arjuna started up the road. Halfway there he thought, "It's going to take time to get there, Bhima is facing great trouble, so what shall I do?" Thinking like this, he decided to shoot his *nāga-pāśa-astra* — snake arrow. He told the snake, "You go and bind up that demon Bakasura." Arjuna then continued, and on the way he met Bhima and heard from him that the demon was already killed. Arjuna told him, "You go back to mother. I have sent this cobra arrow and the snake may be moving about there. He may bite someone and create some disturbance. I am going to settle him up." Arjuna went there, saw the snake, and said, "All right, cobra. You stay here underneath this tamal tree." The cobra said, "Very well, I'll stay here. But how can I survive? What will be my food? Make some arrangement for me to eat." Arjuna said, "Don't leave this tamal tree. If by chance someone comes to you, you can devour him. But don't go out and bother anyone."

The cobra told Nitai, "I have been following Arjuna's instruction in that way ever since."

Nitai instructed him, "You should not do this anymore. You are killing innocent animals and human beings. This is not good. Stay in this hole and don't come out. Remain inside there under this tamal tree. Don't hurt anyone."

The cobra said, "How can I survive? What will I eat?"

Nityananda said, "People will come to offer worship to you. They will offer so much food to you." Obeying the order of Nityananda Prabhu, that great cobra remained inside the hole.

Then Nityananda Prabhu took off one of his earrings and put it over the opening of that hole, covering it. So from that day, Nityananda Prabhu has only one earring, *eka kuṇḍala*. Not two. The earring he placed over the hole gradually increased in size. Now it has turned into a big block of stone and people have built a small temple over it. That place is still there, and it is known as *kuṇḍala-tala*. People go there, worship the cobra, and offer him much food.

THE BEAUTIFUL NITYANANDA RAMA
Srla Narahari Chakravarti's
Bhakti-ratnakara 12.4018-4021

kāmoda-rāga

prabhu nityānanda rāma rūpe guṇe anupāma
padmāvati-garbhe janamilā
nija gaṇa laiyā saṅge dvādaśa vatsara raṅge
śrī-ekacakrāya vilasilā

Lord Nityananda Rama, whose virtues and handsomeness are without peer, took birth from Padmavati's womb. For twelve years, he enjoyed pastimes of playing with his childhood friends in the village of Ekachakra.

gorā avatīrṇa haile sannyāsīra saṅga chale
bāhira ha-ila ghara haite
tīrtha paryaṭana ka're vimśati vatsara pare
ānande ā-ilā nadīyāte

When Lord Gaura descended to this world, Lord Nityananda, on the pretext of accompanying a sannyāsī, left home. He traveled to many holy places. Then, after twenty years, he joyfully entered Nadiya.

pā'yā prāṇa gorācānde paḍi se premera phānde
daṇḍa kamaṇḍalu phele dūre
sadā mātī' saṅkīrtane kṣetre cale prabhu-sane
prabhu daṇḍa tina khaṇḍa kare

Lord Gaurachandra was his very life. He fell into the trap Lord Gaurachandra had set, the trap

श्री कृष्णकथामृत बिन्दु

of ecstatic spiritual love. The *daṇḍa* and *kamaṇḍalu* he threw far away. His heart was always in *saṅkīrtana*. He accompanied Mahāprabhu on the journey to Jagannath Kshetra, and broke Mahāprabhu's *daṇḍa* into three pieces.

prabhura ādeśa mate gauḍe āsī' kṣetra haite
prabhu-mano-hita karma kailā
dāsa narahari gati vasu jāhnavāra pati
yā're tā're prema bilāilā

On Lord Gaurachandra's command He left Jagannath Kshetra and returned to Gauda-desh. He strove to satisfy the desire in Lord Gaurachandra's heart. He freely gave away the gift of ecstatic spiritual love. He is Jahnava's and Vasudha's husband and Narahari Das' shelter.

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THE GLORIES OF NITAI

Srla Murari Gupta's

Caitanya-carita Mahākavya 1.4.13-15

avadhūto mahā-tejā nityānando mahattamaḥ
baladevāṁśato jāto mahā-yogī svayam prabhuḥ

Sri Nityananda Prabhu is the plenary portion of Baladev. Although the greatest of the great, he appears as an *avadhūta* and a great mystic. Actually, however, he is the Supreme Lord himself, the origin of all emanations.

na tasya kula-śīlāni karmāṇi vaktum utsahe
api varṣa-śatenāpi br̥haspatir api svayam

Even Brihaspati himself with a hundred years at his disposal could hardly attempt to describe Sri Nityananda's character and activities.

vaktuṁ neśe 'pare kimvā vayan hi kṣudra-jantavaḥ
śrī-kṛṣṇa-dvītīyaś cāpi gaurāṅga-prāṇa-vallabhaḥ

If such a great personality is unable to describe the qualities of Lord Nityananda, then what to speak of an insignificant living beings such as ourselves? He is second only to Sri Krishna, and is more dear to Lord Gaurāṅga than his own life-breath. ❧

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By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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Sri Prema Das

METHODS DIFFER BUT THE GOAL IS THE SAME

Translation and purport to
Śrī Chaitanya-caritāmṛta 7.37

By His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājāle



Lord Chaitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Sri Chaitanya Mahaprabhu.

PURPORT

Sri Chaitanya Mahaprabhu was an ideal ācārya. An ācārya is an ideal teacher who knows the purport of the revealed scriptures, behaves exactly according to their injunctions, and teaches his students to adopt these principles also. As an ideal ācārya, Sri Chaitanya Mahaprabhu devised ways to capture all kinds of atheists and

materialists. Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Krishna consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected. Srila Rupa Goswami recommends:

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ

One must somehow think of Krishna, whether in a friendly way or inimically. All of the injunctions of śāstra are servants of this principle. [The first line is from Bhāg. 7.1.32. The second is from Padma Purāṇa.]

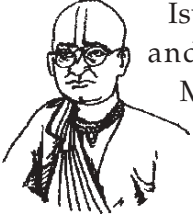
An ācārya should devise a means by which people may somehow or other come to Krishna consciousness. First they should become Krishna conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Krishna consciousness movement we follow this policy of Lord Sri Chaitanya Mahaprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to

bring them to Krishna consciousness. The *ācārya* must devise a means to bring them to devotional service. Therefore, although I am a *sannyāsī* I sometimes take part in getting boys and girls married, although in the history of *sannyāsa* no *sannyāsī* has personally taken part in marrying his disciples. ❀

THE NOURISHMENT OF THE DESIRE TREE OF LOVE Sri Bhaktisiddhanta Saraswati Thakur Prabhupada

Purport to
Śrī Caitanya-bhāgavata ādi 9.170

*īśvara-purī-brahmānanda-purī-ādi yata
sarva śiṣya hailena nityānande rata*



Iswara Puri, Brahmananda Puri, and the other disciples of Madhavendra Puri all felt great attachment for Lord Nityānanda.

Sri Iswara Puri was born in a *brāhmaṇa* family of Kumarahatta (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Sri Madhavendra Puri. The *Caitanya-caritāmṛta* (*antya* 8.28-30) describes how Sriman Madhavendra, being pleased by his service, benedicted him with the following words: “May you obtain the wealth of love for Krishna.” Prior to enacting the pastime of initiating Mahaprabhu with the ten-syllable *mantra* at Gaya, Sri Iswara Puri came to Nabadwip and resided at the house of Gopinath Acharya for one month. At that time he had discussions with Adwaita Prabhu and Mahaprabhu in which he recited to them his book, *Śrī Kṛṣṇa-līlāmṛta* (*Caitanya-caritāmṛta*, *ādi-līlā*, chapter 11). When Sriman Mahaprabhu visited Kumarahatta to see the birthplace of Sripad Iswara Puri, He took some dirt from that place and bound it in His outer garment in order to teach the living entities how to respect one’s spiritual master (*Cc. ādi* 17.101). Even today, every Gaudiya Vaishnava who

visits the place of Sri Iswara Puri carries some dirt back with him. Sri Madhavendra Puri was the first fructified seed of the desire tree of devotional service, and Sri Iswara Puri is the nourishment of that fructified seed (*Cc. ādi* 9.11). ❀

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001.

THE HOLY NAME IS THE RELIGION OF THIS AGE Sri Thakur Bhaktivinode

Śrī Hari-nāma-cintāmaṇi chapter one

Nāmālocanāra Mukhya-patha
(The holy name is the direct path.)



*prabhu tumi jīvera maṅgala cintā kari’
kali-yuge nāma-saṅge svayaṁ avatari’*

[Haridas Thakur told Sri Chaitanya Mahaprabhu:] “O Supreme Lord, thinking how to benefit the conditioned souls, in *Kali-yuga* you descended to this world with the holy name. (77)

*yuga-dharma pracāṛile nāma-saṅkīrtana
mukhya-pathe jīva pāya kṛṣṇa-prema-dhana*

“You taught that *nāma-saṅkīrtana* (chanting of the holy name) is the *yuga-dharma* (religion of the age). By following this direct path of chanting the holy name, the conditioned souls attain a great treasure of love for Lord Krishna. (78)

*nāmera smaraṇa āra nāma-saṅkīrtana
ei mātra dharma jīva karibe pālana*

“Simply by chanting or remembering the holy name the conditioned souls will become delivered. (79)

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NITAI MEETS ISVARA PURI

Prema-vilāsa 7.37-49

One day a *sannyāsī* came to the house of Hadai Pandit to beg alms. The pious Hadai Pandit happily agreed, requesting what the *sannyāsī* would like. “Give me your son.” the *sannyāsī* said, “He will assist me as I travel on pilgrimage.” Hadai was heart-broken with separation, but he kept his promise and turned over his son to the care of the *sannyāsī*. Although he was a disciple of that *sannyāsī*, Nityananda Prabhu did not accept a *sannyāsa-danḍa*. He dressed as an *avadhūta* and wandered about on pilgrimage for many years, absorbed in remembrance of Sri Nandananda Krishna. Once he met Iswara Puri, who said to him smilingly, “You have finished your pilgrimage. Now you must begin your mission. Krishna has manifested Himself in Nabadwip. Go and search for him.” Nityananda Prabhu and Vishwarup (Shankararanya) were the same personality; both were manifestations of Sankarshan, Balaram. ❀

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INITIATION FROM ISHWARA PURI

Sri Narahari Chakravarti’s

Śrī Bhakti-ratnākara 5.2100 to 2107

A few days after the disappearance of his father, Sri Chaitanya Mahāprabhu went to Gaya to perform *śrāddha*. At that time the most fortunate Iswara Puri regained his life by seeing Gaurachandra. Gaurasundara is the life of the devotees; thus he offered the greatest affection to Iswara Puri. Lord Chaitanya spoke his initiation mantra in Iswara Puri’s ear and then, receiving the mantra back from Iswara Puri, he fell on the ground offering his obeisances. After accepting Iswara Puri as his guru, Lord Chaitanya

always floated in his own tears. And Iswara Puri became mad with ecstasy after accepting the deliverer of the universe, Lord Vishwambhar, as his disciple.

You may say that Lord Chaitanya is the guru of the entire universe, yet He accepted a guru. This is certainly puzzling. Therefore I say that to instruct the people in general the Lord established the principles of religion by His own example. ❀

— *Mathurā-maṇḍala Parikramā*. Translated from chapter five of Srila Narahari Chakravarti Thakur’s, *Śrī Bhakti-ratnākara*. Published by Pundarika Das. Vrindavan. No date.

THE TREASURE HOUSE OF
TRANSCENDENTAL VIRTUES

Sri Prema Das

The poet Prema Das (c. 1712 A.D.), or Premananda Das as he sometimes identified himself in his poems, was the author of the famous *Vamśī-śikṣā*, a book that describes the life of Mahāprabhu’s associate Sri Vamsi-vadana. Prema Das was born in the village Kuliya, near Nabadwip. When he was 16 years old he left home and went to Vraja where he became a cook for Govindaji, the deity of Srila Rupa Goswami. Although Prema Das was an exalted vaiṣṇava and a talented poet, his poems are not so well known.

The following song was composed as a *caturdaśa-svarāvalī* — based on a sequence of 14 vowel sounds beginning each successive line. This is somewhat akin to the style of constrained English writing known as “alphabet acrostic” wherein each line begins with a successive letter of the alphabet.

(Kāmoda-rāga)

aśeṣa guṇera nidhi gaurāṅga-sundara
ānande vibhōra sadā nadīyā-nāgara

Lord Gaurāṅgasundara is an ocean of transcendental qualities. He roams in the town of Nadiya, always overcome with spiritual bliss.

indu jini vadanera śobhā manohara
īśvara brahmādi yāre bhāve niranantara

His glorious handsome face defeats the moon. Shiva, Brahma, and all the demigods always worship him with ecstatic love.

uddhārīlā jaga-jane diyā prema-dhana
ūna pāpī tāpī nāhi kailā vicāraṇa

Giving them the great treasure of ecstatic spiritual love, he delivers the people of the world. In giving that gift he makes no distinction between the sinners and the austere renunciates.

ṛṇa śudhibāra prabhu śrīmatī rādhāra
rītimata nadīyāra haila avatāra

Trying to repay the debt he owes Sri Radha, the Lord has descended to this world in Nadiya and accepted the role of a devotee.

lipta śrī-gaurāṅga-tanu śrī-haricandane
līlāvatī nārī heri haya acetane

Lord Gauranga's fair form is anointed with sandal paste. Seeing him, the girls of Nadiya are overcome with spiritual bliss and fall unconscious.

emana dayālu prabhu nāhi habe āra
aikāntika kṛṣṇa-bhakti karila pracāra

No one will ever be as merciful as Lord Gauranga is. He preaches the glories of pure unalloyed devotion to Lord Krishna.



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oḍhra-deśa yā-iyā prabhu bahu līlā haila
audārya-guṇete sārvaḥauma nistārila

Lord Gauranga went to Orissa and enjoyed many pastimes there. With great and generous mercy Lord Gauranga delivered Sarvaḥauma.

caturdaśa-svarāvalī ye kare kīrtana
acire labhaye se-i gaurāṅga-caraṇa

Anyone who chants these fourteen lines glorifying Lord Gauranga will quickly attain Lord Gauranga's feet.

śrī-jāhnavā rāmacandra-pada kari āśa
caturdaśa svarāvalī gāya prema-dāsa

Aspiring to attain the feet of Ramachandra Das and Sri Jahnavā-devi, Prema Das sings these fourteen lines glorifying Lord Gauranga. ❀

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A PRAYER TO THE PROTECTOR OF THE DHAM

Today there are two *śiva-līṅgas* of Kshetrapala Mahadeva present at the birthplace of Mahāprabhu that were installed by Srila Bhaktivinode Thakur. It is said that Thakur Bhaktivinode collected these *līṅgas* from nearby, at the place known as Shibera-draban. [Shibera-draban is approximately one kilometer from the ISKCON project going towards the Yogapitha, near a small bridge crossing the road.] The devotees there worship Lord Shiva with the following Bengali verse:

ohe kṣetrapāla śiva tumi dayāmaya
kṛṣṇa-bhakti deha more ha-iyā sadaya

O Kshetrapala Shiva, protector of the Dham! You are certainly very merciful. Being kind to me; please give me love for Krishna. ❀

— From *Sri Krishna Kathamrita* magazine, issue 7, page 33. Gopal Jiu Publications. Bhubaneswar, Orissa.



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Govinda Das

NO CHARGE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



We do not want anything as personal remuneration. That is the secret of this movement. Every member and worker must learn to sacrifice for God's sake. That is the principle of this movement. ❧

— Letter to R. Prakash 22 June 1951.

THE INTERNAL AND EXTERNAL REASONS FOR GAURA AVATARA

Sri Srimad Gour Govinda Swami Maharaja

Srila Narottam Das Thakur has sung (*Prārthanā* 39.1):

*gaurāṅgera madhura-līlā, jār karṇe praveśilā,
hṛdoya nirmala bhelo tār*

The pastimes of Chaitanya Mahaprabhu are *madhura*, very, very sweet. If one is fortunate enough to hear those pastimes from the lips of a pure devotee of Sri Chaitanya Mahaprabhu then his heart will be purified. Therefore Srila Kaviraj Goswami says that if you want to know Lord Chaitanya in truth you must bow down to all of his pure confidential devotees.

Caitanya-caritāmṛta (ādi 4.226) states:

*sei dvāre pravartāila kali-yuga-dharma
caitanyaera dāse jāne ei saba marma*

Thus he (Krishna in the form of Sri Chaitanya Mahaprabhu) initiated the dharma for the age of Kali. The devotees of Lord Chaitanya know all these truths.

What is the dharma for *Kali-yuga*? *Hari-nāma-saṅkīrtana*. Srila Vrindavan Das Thakur has described (*C.b. ādi* 2.22):

*kali-yuge dharma haya hari-saṅkīrtana
etad arthe avatīrṇa śrī śacīnandana*

Sachinandan, Lord Chaitanya, the father of *hari-saṅkīrtana*, appears for this purpose — to teach the chanting of the holy name.

Sri Chaitanya Mahaprabhu distributed love for Krishna. He was very, very merciful.

Caitanya-caritāmṛta (ādi 4.225) states:

*śrī-kṛṣṇa-caitanya gosāñi rasera sadana
aśeṣa-viśeṣe kaila rasa āsvādana*

Lord Sri Krishna Chaitanya is the abode of *rasa*. He himself tasted the sweetness of *rasa* in endless ways; he tasted it himself and he distributed it.

Most Merciful

Rupa Goswami says (in *Cc. madhya* 19.53):

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāme gaura-tviṣe namaḥ*

We offer obeisances to Gaura because he is the most munificent incarnation. He is freely giving *kṛṣṇa-prema*, love of Krishna.

Krishna has innumerable incarnations. But when Krishna and his incarnations come to this material world, they never give this *prema*. It is only given in *caitanya-avatāra* — when he comes as Lord Chaitanya. 500 years ago he came and indiscriminately distributed this love of Krishna. He never considered whether one should or should not get this *prema*.

We sing this verse (Cc. ādi 1.4):

*anarpita-carīm cirāt karuṇyāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*

Anarpita-carīm means that in other ages, in other incarnations, this *kṛṣṇa-prema* had not been given. It is only given in *caitanya-avatāra*. Five hundred years ago when Krishna came as Chaitanya Mahāprabhu he distributed this *prema* freely to one and all, therefore he is known as *mahā-vadānyāya-avatāra*.

Only Theoretical

Krishna is *suhṛdam sarva-bhūtānām*, the only well-wishing friend of all living entities [Bg. 5.29]. Previously, when Krishna came to this material world he gave the most confidential instructions to Arjuna in the *Gītā*. The seven hundred verses of the *Gītā* contain the essence of all the Vedic scriptures. The *Gītā Māhātmya* (text six) states:

*sarvopaniṣado gāvo dogdhā gopāla-nandanah
pārtho vatsaḥ su-dhūr bhoktā dugdham gītāmṛtam mahat*

“*Sarvopaniṣadaḥ*” — “all Upanishads”, means the Vedas. Those Upanishads have become a cow. *Gopāla-nandana*, Krishna, became the milkman taking milk from that cow. This milk is *gītāmṛta*, the nectar of the *Gītā*, and *pārthaḥ*, Arjuna, is the calf. Unless there is a calf the milk cannot come out. The nectarean milk of *Gītā-vāṇī*, the teachings of the *Gītā*, came out and has been distributed to one and all. *Gopāla-nandana* gives this because he is the only well-wishing friend of all living entities.

Later, while in his abode, Krishna was thinking, “The people of *Kali-yuga* cannot understand or practice the *Gītā* in their lives. So how can they be delivered? How can they approach me? I have only spoken theoretical knowledge. *Kali-yuga* is an especially degraded age. It is full of sinful activities. The consciousness of the people is low and degraded. They cannot understand the *Gītā*, because I have not set an example how to develop *prema* to Krishna and to surrender.” So he came as Gaura. One who has not developed love for Krishna cannot surrender. One will only surrender oneself completely to the person who is loved the most. Otherwise it is not possible.

Two Causes

There are two types of causes, *antaraṅga*, internal, and *bahiraṅga*, external. The external cause of the advent of the Lord is *yuga-dharma pracāra*, *kṛṣṇa-nāma-saṅkīrtana pracāra* — preaching the religion of the age, preaching the congregational chanting of the holy names. But there is an internal cause why Shyamsundar became Gaurasundar. There were three desires he had to fulfill for himself: *rādhāyāḥ praṇaya mahimā* — he wanted to know what is the glory of Radharani’s love; *āsvādhyo yenādbhuta-madhurimā* — he wanted to know what is it that she relishes in him; and *saukhyam cāsyā mad-anubhavataḥ* — he wanted to know what is the happiness she gets by relishing that love (Cc. ādi 1.6).

In *Caitanya-caritāmṛta* (ādi-līlā 3.19-21, 26) Kaviraj Goswami describes Krishna’s own words:

*yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana*

“I will initiate the *yuga-dharma*, *nāma-saṅkīrtana*, and make the whole world dance. I’ll give four principle *rasas*, loving mellows, and make the whole world dance by chanting Hare Krishna.” There are five principle mellows: *śānta*, *dāsya*, *sakhyā*, *vātsalya*, and *mādhurya*, i.e., neutrality, servitorship, fraternity, filial affection

and conjugal love. But Mahaprabhu said, “*cāri-bhāva-bhakti diyā nācāmu bhuvana*”. He gives only four *rasas*, not five. *Śānta* is cut out. He is only giving *dāsya*, *sakhya*, *vātsalya*, and *mādhurya*.

Teaching by Example

āpani karimu bhakta-bhāva aṅgikāre
āpani ācari’ bhakti śikhāimu sabāre

“Assuming the mood of a devotee, I’ll incarnate myself. I’ll teach one and all how to practice devotional service to Krishna by observing it myself in my own life.” This is Mahaprabhu’s motto: *āpani ācari dharma āpani śikhāi* — You should practice and teach by your own practical example in your daily life, not just by theoretical speaking. This is Mahaprabhu.

āpane nā kaile dharma śikhāna nā yāya
ei ta’ siddhānta gītā-bhāgavate gāya

If you do not practice in your life, you can’t teach others. You have no right to teach. Mahaprabhu said, you cannot teach this *dharma-tattva*, this *nāma-saṅkīrtana-dharma*, unless you yourself practice it. This is the conclusion given in the *Gītā* and *Bhāgavatam*.

Krishna doesn’t come in every *Dvāparā-yuga*. He comes only once in a millennium, a *kalpa*. In one *kalpa* each *yuga* comes two thousand times. Similarly, Chaitanya Mahaprabhu only comes once in a *kalpa*. The previous age was the *Dvāparā-yuga* in which Krishna came himself. This *Kali* is a special *Kali-yuga*. It is called *dhanya-kali* because Mahaprabhu himself came. Mahaprabhu doesn’t come in other *Kali-yugas*. Krishna describes how the *yuga-dharma* is given:

yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite

In other *Kali-yugas* one of the plenary portions of Chaitanya comes and initiates the *yuga-dharma*. But that expansion cannot give *vraja-prema*, love of Krishna. They only initiate this *hari-nāma-saṅkīrtana*. They can never give this *prema*. Only Krishna can give that.

Serving the Devotees

Those persons who have taken birth in this age are very fortunate, because in this special *Kali-yuga* Krishna himself came as Chaitanya Mahaprabhu and gave this *prema*. To get this *prema* is the supreme perfection of human life. The devotees of Chaitanya Mahaprabhu, their servants and the servants of their servants, practice Mahaprabhu’s teachings in their life. If one is fortunate to serve them they may also get this *prema* and thereby attain the supreme perfection of human life.

Prabhodananda Saraswatipad says in *Chaitanya-candrāmṛta* (text 22):

ācārya dharmam paricarya viṣṇum
vicarya tīrthāni vicārya vedān
vinā na gaura-priya-pāda-sevām
vedādi-duṣprāpa-padam vidanti

Those who follow the rules of *varṇāśrama-dharma*, worship Lord Vishnu, visit holy pilgrimage places, and study the Vedas, but do not serve the lotus feet of the dear devotees of Lord Gaura cannot understand the transcendental abode of Vrindavan, which is beyond the reach of the four Vedas. ❀

— From a class on *Śrī Caitanya-caritāmṛta* ādi 4.225-226 on 31 March 1989 in Bhubaneswar, Orissa.

KRISHNA HAS BECOME THE SON OF SACHI

Govinda Das

(*Gaurī-rāga*)

nanda-nandana gopījana-vallabha
rādhā-nāyaka nāgara śyāma
so śacī-nandana nadīyā-purandara
sura-muni-gaṇa-mano-mohana dhāma

Lord Krishna, who is Nanda’s son, the *gopīs’* beloved, Radha’s lover, a hero of amorous pastimes, and dark in complexion, now has become Sachi’s son. He is the ruler of Nadiya. He charms the hearts of the demigods and sages.

jaya nija-kāntā- kānti-kalevara
jaya jaya preyasī bhāva-vinoda
jaya vraja-sahacarī- locana-maṅgala
nadīyā-badhūjana-nayana-āmoda

Glory to the Lord, whose bodily complexion is now like that of his beloved! Glory, glory to the Lord, who enjoys pastimes of feeling the ecstatic love his beloved feels! Glory to the Lord who brought auspicious bliss to the *vraja-gopīs'* eyes and who now delights the eyes of the girls in Nadiya!

*jaya jaya śrīdāma sudāma-subalārjuna-
prema-pravardhana nava-ghana-rūpa
jaya rāmādi sundara priya sahaacara
jaya jaya mohana gaura anupa*

Glory, glory to the Lord whose form is dark like a new raincloud and who is the ecstatic friend of Sridama, Sudama, Subala, and Arjuna! Glory to the Lord who was the dear and glorious companion of Balaram and a host of *gopa* boys! Glory, glory to the Lord who now manifests a fair form, charming and peerless!

*jaya ati-bala balarāma priyānuja
jaya jaya nityānanda ānanda
jaya jaya saṅ-jana- gaṇa-bhaya-bhañjana
govinda-dāsa-āśa-anubandha*

Glory, glory to the Lord who was Balaram's dear younger brother! Glory,

glory to the Lord who now delights Nityananda! Glory, glory to the Lord who breaks into pieces the fears of the saintly devotees! Glory to the Lord whose association Govinda Das yearns to attain!

*jaya jaya śrī-śrīnivāsa guṇa-dhāma
dīna-hīna-tāraṇa prema-rasāyana
aichana madhurima nāma*

(Refrain) Glory, glory to the Lord who is the goddess of fortune's shelter, who is the abode of all virtues, and whose sweet holy name carries the nectar-elixir of spiritual love, an elixir that rescues the poor fallen souls!

*kāñcana-varaṇa haraṇa tanu su-lalita
kauṣika vasana virāje
prema nāma kahi kahata bhāgavate,
aiche varaṇa tanu sāje*

Glory to the Lord whose graceful form is now more splendid than gold, who is gloriously arrayed in silken garments. Describing the glories of the holy name, He speaks from *Śrīmad Bhāgavatam*. His form is now fair.

*nija nija bhakata, pāriṣada saṅgati
prakaṭahi caraṇāravinda
niravadhi vadane, nāma virājita
rādhe kṛṣṇa govinda*

He is accompanied by His devotees. Now His lotus feet are visible in this world. Without cessation the holy names "Radhe!", "Krishna!", and "Govinda!" are gloriously manifest in His mouth.

*yugala-bhajana guṇa- līlā-āsvādāna
grantha kalpa-taru hāte
tuyā vine adhame śaraṇa ko deyaba
govinda-dāsa anāthe*

He relishes the nectar of the divine couple's qualities, pastimes, and devotional service. He holds the desire tree of scriptures in His hand. O Supreme Lord! But for you, who will give shelter to fallen, helpless Govinda Das? ❀

— Govinda-dāsera Padāvalī. Basumati Sahitya Mandir. Kolkata. Bengali.

— Unknown translator. *The Acarya's Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

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CANVASSING FOR KRISHNA

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



Krishna Chaitanya Mahaprabhu has expanded himself as guru. The spiritual master is also Sri Chaitanya Mahaprabhu. *sākṣād-dharitvena samasta-śāstrair uktaḥ* — In all the *śāstras*, guru is accepted as Krishna [Srila

Viswanath Chakravarti Thakur's *Gurv-aṣṭaka* verse 7]. *Sākṣād* means directly. You offer your respects to guru, and that respect is offered to Krishna. Guru does not think that he is Krishna. Rather, he collects the devotional services of the disciples to offer to Krishna. This is the process. We cannot approach Krishna directly. We should approach him through guru. *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [Bhāg. 11.3.21]. It is the injunction of the *śāstra* that one should approach a guru who can transfer the service from the disciple to the Supreme Person. The guru then creates many devotees. The guru's business is to canvass on behalf of the Supreme Lord.

... All of these persons associated with Sri Krishna Chaitanya — Sri Nityananda, Sri Adwaita, Gadadhar, and Srivas — are all one. They are one in the sense that they are all interested in how to push on Krishna

consciousness. To approach these five supreme persons you require the help of guru. Therefore the guru is first offered respectful prayers, *vande gurūn*. The word "*gurūn*" is used, which is *bahu-vacana*, plural in number. The meaning is that there are many gurus. But in another sense they are not many; *guru-tattva* is one. Just like Krishna has many forms, but that does not mean that Krishna is different. No. Krishna is one. Similarly, there may be many gurus — it doesn't matter — but their philosophy must be one: to teach everyone that Krishna is the Supreme Personality of Godhead. That is the test of guru. If guru is teaching something else, some nonsense, then he is not guru — *gurur na sa syāt* [Bhāg. 5.5.18]. *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ* [Padma Purāṇa] — A *brāhmaṇa* is very expert in the business of Vedic culture — chanting Vedic mantras and performing *tantras*, rituals. That is the test of a *brāhmaṇa* — that he is learned. But if he does not know what is Krishna, or if he's not a devotee of Krishna, he cannot become guru. However, even if a person is coming from a family of dog-eaters, if he is a *vaiṣṇava*, a devotee of Krishna, he can become guru. Guru is very important because he has accepted Krishna. He is *tattva-darśiḥ* — he has seen the truth. This is the test of guru. Guru does not become Krishna himself,

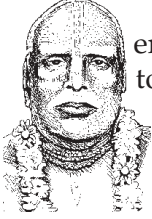
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but he canvasses door to door to induce others, “You become a devotee of Krishna.” This is the sign of a guru. ❀

— Caitanya-caritāmṛta lecture in Mayapur, 25 March 1975.

WORLDLY AND SPIRITUAL NEWSPAPERS

Srila Thakur Bhaktivinode



Newspapers that make the readers happy by daily writing of new topics only write about varieties of the material world, but the topics of Lord Hari are different. They never become old. The more one hears or speaks of the Lord, the more one relishes these topics. O readers! If you have any attachment for the topics of Hari, then relish the descriptions written by the *mahājanas* again and again. Although this newspaper is very small, nevertheless in each edition the conclusive descriptions of the mellows of devotional service written by the previous *mahājanas* are published in it part by part.

Since there is no question of worldly stories in this paper, we must publish some compositions of the previous greatly learned scholars. The material world is full of nonsense talks; therefore do not avoid relishing the pastimes and the science of devotional service available in this small newspaper, *Śrī Sajjana-toṣaṇī*. There is no doubt that the compositions of the previous great saintly persons will be more covered than our own writings.

Another point of consideration is that those who are fond of reading should certainly read the devotional work of the previous saintly persons. If such readers gradually enter into and relish these writings, they will obtain immense pleasure. Unfortunately, we love to read our own writing or the writing of some new modern authors. But when we deeply absorb ourselves in the compositions of the *mahājanas*, we no longer like the modern compositions. The point is that we think we can compose better than the *mahājanas*. But when this illusion is destroyed, we no longer like the modern compositions.

Great personalities and poets are not always available in this material world. They are rare. Therefore it is very difficult to find great poets after Jayadeva Goswami and Sri Rupa Goswami. Only when some recipients of Sri Krishna’s mercy appear in this world will we again see books like *Śrī Gīta-govinda* and *Śrī Bhāgavatāmṛta*. To feel happy by reading the work of modern authors and poets is like drinking buttermilk when there is an absence of milk and then imagining that one is relishing milk.

We do not find any writing sweeter than the writing of the *mahājanas*. Oh what can be a more instructive book about *rasa* than *Bhakti-rasāmṛta-sindhu*? All glories to Sri Rupa Goswami! All glories to Sri Sanatan Goswami! We do not find any sweet and conclusive composition other than their compositions. O readers! Please daily relish the essence of *Śrī Brahma-saṁhitā*, *Śrī Kṛṣṇa-karṇāmṛta*, and *Śrī Bhāgavatāmṛta*. (*Sajjana-toṣaṇī* 10.5) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2002. From part one, chapter thirty-nine.

THE FORM OF KRISHNA

Sri Srimad Gour Govinda Swami Maharaja

In his purport to *Bhāgavatam* 10.3.31, Srila Prabhupada has written:

“*Bhakti*, *bhagavān* and *bhakta* do not belong to the material world.” This is confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo ’vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate*

One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform.

...From the very beginning of one’s transactions in *bhakti* one is situated on the transcendental platform. Vasudev and Devaki, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion there is a similar conception of fear, which is due to intense love.

Activity of Yogamaya

In Vrajabhumi, Krishna displays his very sweet transcendental *līlās*, playing as an

ordinary human child. Sometimes he eats earth. His cowherd boy friends used to inform mother Yasoda, “Kanu is eating earth.”

Mother Yasoda, out of pure affection, would ask, “Oh? Kanu, have you eaten earth?”

“No, mother! I have not eaten.”

“The other boys are saying.”

“They are telling lies! They are telling lies!”

“Have you not eaten?”

“No!”

“Then open your mouth!”

“Aaaaaahh....”

Child Krishna opened his mouth and when mother Yasoda looked inside she saw the whole universe! She thought, “Oh, what has happened to my son? Is he haunted by a witch?”

Yasoda never thinks that Krishna is Bhagavan. *Caitanya-caritāmṛta* (ādi 6.55-56) describes:

*śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhakei preme karāya dāsya-anukāra*

Ecstatic love makes him [Nanda Maharaja] feel himself to be a servant of Lord Krishna. So what to speak of others?

This is *śuddha-vātsalya-prīti*, pure parental love, and this is *yoga-māyā*’s activity. By *yoga-māyā*’s influence, Nanda and Yasoda have forgotten that Krishna is Bhagavan. Were they to think of Krishna as Bhagavan there would be no question of *śuddha-vātsalya*. Their love would become mixed with *jñāna* and *aiśvarya*. They would have feelings of awe and reverence. Although Vasudev and Devaki offered prayers, Yasoda-mata did not. Instead, she was thinking, “What happened to my son? Is he haunted by some witch?”

Knowledge and Opulence

There is a difference between the *vātsalya-rasa* of Nanda and Yasoda and the *vātsalya-rasa* of Vasudev and Devaki. Vasudev and Devaki’s *vātsalya-rati* is mixed with *jñāna* and *aiśvarya*, and therefore they offered prayers. Nanda-Yasoda did not offer prayers; they are situated in pure *vātsalya-rati*.

Devaki’s fear is not material fear. It is due to intense love. Devaki thought she would be ridiculed for having given birth to Vishnu, a four-handed child! For that reason she wanted Krishna with a two-

handed form. Therefore she requested the Lord to change his form.

This fear is due to intense love. Srila Prabhupada writes in his purport to *Bhāgavatam* 10.3.31:

As stated in *Bhagavad-gītā* [18.55] (*bhaktiā mām abhijānāti yāvān yaś cāsmi tattvataḥ*) and as confirmed in *Śrīmad Bhāgavatam* [11.14.21] (*bhaktiāham ekayā grāhyaḥ*), without *bhakti* one cannot understand the spiritual situation of the Lord. *Bhakti* may be considered in three stages called *guṇī-bhūta*, *pradhānī-bhūta* and *kevala*, and according to these stages there are three divisions which are called *jñāna*, *jñānamayī*, and *rati* or *prema* — that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge one can perceive transcendental bliss without variety. This perception is called *māna-bhūti*. When one comes to the stage of *jñānamayī* one realizes the transcendental opulences of the Personality of Godhead.

Jñānīs, those who are *brahma-vādīs*, cannot see any varieties. “This perception is called *māna-bhūti*. When one comes to the stage of *jñānamayī* one realizes the transcendental opulence of the Personality of Godhead.” This is known as *aiśvarya-mayī*.

In Vaikuntha and in *purī-dvaya* — the two cities Mathura Puri and Dwarka Puri — there is opulence. Krishna’s *līlās* in Mathura Puri and Dwarka Puri are therefore known as *aiśvarya-mayī-līlā*. There, *mādhurya*, sweetness, is covered up with *aiśvarya*, opulence. But in *vraja-līlā* there is only *mādhurya* — it is full of sweetness.

When one comes to the stage of *jñānamayī* one realizes the transcendental opulence of the Supreme Personality of Godhead. In that stage the love is mixed with *jñāna* and *aiśvarya*. It is known as *prīti-saṅkucita* or *rati-saṅkucita*, love that is shrunken. But when one reaches the stage of pure love one realizes the transcendental form of the Lord as Lord Krishna or Lord Rama, etc. This pure love, *prema*, is what is wanted. *Prema* is known as the fifth *puruṣārtha*, the fifth goal, *pañcama-puruṣārtha*. [The other four goals described in the Vedas are *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification), and *mokṣa* (liberation).]

Śrī-vigraha-niṣṭha-rūpādi — when one becomes attached to the form of the Personality of Godhead then loving transactions between the Lord and the devotee begin. Especially in *mādhurya-rasa* one becomes attached to the form of Krishna. It is that particular *prema* — *gopī-prema*, *rādhā-prema*, *mādhurya-rasa* — which contains all the *ratī* — *dāsyā*, *sakhyā*, *vātsalyā*, and *mādhurya*, that Sri Chaitanya Mahaprabhu came to bestow.

Śrīmad Bhāgavatam is the essence of all the Vedas and Vedantas, *sarva-vedānta-sāra*. All of these topics are discussed in the *Bhāgavatam*. Rupa Goswami is known as *rasācārya*. Jiva Goswami is *tattvācārya*. They are *ācāryas*, authorities. In his *Bhakti-rasāmṛta-sindhu* (1.1.45) Srila Rupa Goswami has said:

*svalpāpi rūcir eva syād bhakti-tattvābodbhikā
yuktis tu kevalā naiva yad asyā apratiṣṭhatā*

Even a little taste for *bhakti* is a passport to understanding the true nature of *bhakti*. Mere argument has no sound foundation and is not conducive to understanding *bhakti*.

Brahmāṇḍa bhramite kona bhāgyavān jīva — a fortunate *jīva*, one who has acquired some *ajñāta-sukṛti*, unknowingly acquired piety, will come for *sādhū-saṅga* by which he will develop some *kṛṣṇa-kathā-ruci*, some taste for

topics of the Lord, *bhāgavat-kathā*. Then he can understand *bhāgavad-bhakti-tattva*. One cannot understand *bhakti-tattva* if he adds his own deliberation or material logic and arguments to it. Answering the question of Dharmaraj, Yudhisthir Maharaja has said (*Mahābhārata*, *Vana-pārva* 313.117):

*tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya matam na bhinnam
dharmasya tattvaṁ nihitam guhāyām
mahājano yena gataḥ sa panthāḥ*

Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahājanas* advocate.

You cannot establish Vedic truth if you add material logic or argument. If you do, then it will become different, different, different — *śrutayo vibhinnā*. Therefore many philosophers and many philosophies are there. They are not pure philosophies but concocted ideas. They are all based on *śuṣka-yukti*, the dry philosophy of material logic and argument. They cannot understand this *śuddha-bhakti-dharma-tattva*. Rupa Goswami has said that you cannot establish it by dint of your material logic and argument.

(to be concluded in the next issue)

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WHO IS A VAISHNAVA?

Padma Purāṇa 4.1.31-32

*veda-śāstrānuraṅgā ye tulasī-vana-pālakāḥ
rādhāṣṭamī-vrata-ratā vijñeyās te ca vaiṣṇavāḥ*

*śrī-kṛṣṇa-purāṇa ye ca dīpaṁ yacchanti śrāddhayā
para-nindām na kurvanti vijñeyās te ca vaiṣṇavāḥ*

Those who are attached to studying the Vedic literatures, who protect the *tulasī* groves, who joyfully observe the vow of Radhastami, who offer a lamp before Lord Sri Krishna with faith, and who do not criticize others, should be known as *vaiṣṇavas*.

— Translated by Matsya Avatar Das, from the Nag Publishers edition. 2003. Delhi.



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Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• MONKEYS IN VRINDAVAN

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• THE FORM OF KRISHNA

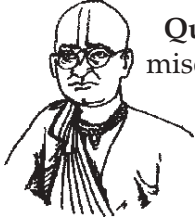
Sri Srimad Gour Govinda Swami Maharaja

• TOLERATE CRITICISM

Mahābhārata, śānti parva 115.1-4

THE PURPOSE OF MISERY

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*



Question: Why is there so much misery in this world?

Srila Prabhupada: The Supreme Lord is saying, “I have arranged so much misery, so much pain, so much trouble and danger, not to make you suffer, but to teach you that all this misery is unnecessary; so that you will search for the happiness that is eternally desirable, the joy that is eternally adorable.

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

MONKEYS IN VRINDAVAN

*His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada*



Persons who are indulging in unnecessary sex life in Vrindavan will have to take birth as monkeys in Vrindavan, and then in their next life they will be liberated. The monkeys in Vrindavan are also devotees, but they could not proceed nicely. We should be very, very careful to avoid *dhāma-aparādhā*. If you chant Hare Krishna in Vrindavan, the result of such chanting will

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be increased a thousand times. Similarly, if you commit sinful activity in Vrindavan, then it will be increased a thousand times. So we have to be very careful. ❧

— Lecture on *Śrīmad Bhāgavatam* in Vrindavan, 10 September 1976.

THE FORM OF KRISHNA

Sri Srimad Gour Govinda Swami Maharaja
(continued from the previous issue)

Three Tattvas

In *Caitanya-caritāmṛta* (20.143) Mahaprabhu has said:

*veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema — tina mahā-dhana*

In the Vedic literatures, Krishna is the central point of attraction, and his service is our activity. To attain the platform of love of Krishna is life's ultimate goal. Therefore, Krishna, Krishna's service, and love of Krishna are the three great riches of life.

In the Vedas there are three truths — *vede trī-tattva kaya*. They are *sambandha-tattva*, *abhidheya-tattva*, and *prayojana-tattva*. The *sambandha* is Krishna, the *abhidheya* is *kṛṣṇa-bhakti*, and the *prayojana* is *prema*. *Sambandha* means relationship. There is only one relationship, which is the relationship with Krishna. There is no other relationship.



Krishna is bent in three places, *tri-bhaṅga-lalita*, indicating these three *tattvas*: *sambandha-tattva*, *abhidheya-tattva*, and *prayojana-tattva*. His first bend, *bhaṅga*, is at the feet. The second bend is in the lips — the left-hand side is bent towards Radharani. And the third bend is in the heart. First are the feet, which represents *sambandha-tattva*, relationship. The presiding deity of *sambandha-tattva* is Madana-mohan, Radha-Madana-mohan. The second bend is in the lips, which is *abhidheya-tattva*, *bhakti*. The presiding deity of *abhidheya-tattva* is Radha-Govinda. And the third bend is in the heart, and that is *prayojana-tattva*, *prema*. The presiding deity of *prayojana-tattva* is Radha-Gopinath. The Vedas give these three invaluable assets — *tina mahā-dhana*. A fortunate *jīva* who gets these invaluable assets becomes rich with *kṛṣṇa-prema* and he will be really happy. Otherwise he cannot get happiness.

Everything you find in this material world is related to Krishna. That is Krishna *sambandha*, the eternal *sambandha*. Bhaktivinode Thakur has said [Śaraṇāgati 2.5.2], *sei ta' sambandhe sabe āmār* — the relationship we want to establish is our eternal relationship with Krishna. Here in the material world relationships are temporary, *anitya-sambandha*. These *anitya-sambandhas*, temporary material relationships, only give us misery, unhappiness, and suffering. But if you establish your perfect, eternal relationship with Krishna, then you will be happy. There will be no more misery or unhappiness. This is *sambandha-tattva*.

The *abhidheya* described in the Vedas is *bhakti*. One should achieve that *bhakti*. That *bhakti* is the *kartavya*, duty, of every *jīva*, because every *jīva* has a perfect eternal loving relationship with Krishna. *Bhakti* is the *svarūpa*, the eternal nature, of the living entities — *jīvera 'svarūpa' haya, kṛṣṇera 'nitya-dāsa* [Cc. madhya 20.108].

These three words, *bhakta*, *bhakti*, and *bhagavān*, are derived from the verbal root “*bhaj*”. “*Bhaj*” means “to serve”. *Bhakta* means servant, servant of Krishna. *Bhakti* means service to Krishna, and *Bhagavan*

means *sevyā-vastu*, he whom is to be served. Therefore, *kṛṣṇa-bhakti* is the duty of a *jīva* and *kṛṣṇa-prema* is the *jīva*'s only *prayojana*, requirement or goal. Therefore we say, “loving service”. When you render service to Krishna it should be loving service, not ordinary service — *prīti-mayī-sevā āra prema-mayī-sevā* [unknown verse]. Otherwise Krishna won't accept it. You should accept that you are an eternal servant of Krishna. Your duty is to render service unto Krishna, and that service should be *prīti-mayī*, it should be loving service. Love is required. That is *prayojana-tattva*, *prema*.

Essence of Supreme Godhead

In the Vedas there are three *tattvas* and three places of Krishna's pastimes, Krishna in Dwarka, Krishna in Mathura, and Krishna in Vrajabhumi. Krishna in Dwarka is complete, Krishna in Mathura is more complete, and Krishna in Vrajabhumi is most complete.

Krishna in Vrajabhumi is *nanda-nandana-kṛṣṇa*, the son of Nanda Maharaja, not *vasudeva-nandana-kṛṣṇa*, the son of Vasudev. The son of Vasudev is known as Vāsudev. It is *yaśodā-nandana-kṛṣṇa*, *nanda-nandana-kṛṣṇa* — the son of Yasoda and Nanda Maharaja — who is eternally *kiśora*. *Kiśora* refers to an eleven or twelve-year-old. This *kiśora* is a cowherd boy, and he is very beautiful. He is *svayaṁ-bhagavān*, the original Personality of Godhead. *Nanda-nandana-kṛṣṇa*, the son of Nanda Maharaja and Yasoda-mata, is the essence of the Supreme Godhead, *bhagavattā-sāra*. All other aspects of Godhead are his portions, his plenary portions, or portions of his portions — *aṁśa* or *kalā*. The *līlā*-, *yuga*-, *puruṣa*-, and *guṇa-avatāras* are all Krishna's *aṁśa* and *kalā*, his portions. But *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayaṁ* [Bhāg. 1.3.28] — *nanda-nandana-kṛṣṇa*, *yaśodā-nandana-kṛṣṇa*, is *svayaṁ-bhagavān*, the origin of all *avatāras*.

Reservoir of Sweetness

Nanda-nandana kṛṣṇa, *yaśodā-nandana kṛṣṇa*, is *mādhurya-maya*, *mādhuryaka-nilaya*. *Mādhuryaka-nilaya* means the reservoir of all *mādhuryas*, all types of sweetness.

Krishna possesses four types of *mādhuryas*: *rūpa-mādhurya*, the sweetness of his supremely beautiful form; *veṇu-mādhurya*, the sweetness of his flute-playing; *rati-mādhurya*, the sweetness of his loving dealings; and *līlā-mādhurya*, the sweetness of his wonderful pastimes. These four kinds of *mādhurya* are only available with *kiśora-kṛṣṇa*. They are not available in any of his plenary portions or portions of portions, *aṁśa* or *kalā*. Therefore, *kiśora-kṛṣṇa* is *bhagavattā-sāra*, the essence of the Supreme Godhead. For that reason, in *Caitanya-caritāmṛta* Kaviraj Goswami has said, *mādhurya bhagavattā-sāra* — the quintessence of the Supreme Personality of Godhead is *mādhurya* [Cc. madhya 21.110]. Do you understand this word *mādhurya*? In English you say sweetness, but it is not sufficient. There is no corresponding word in English. English is a nasty language. Sweetness is not exact — *mādhurya* is the word. It is so sweet.

What is the *rūpa*, the form of *mādhurya-rasa*? That form is *nandan-nandana-kṛṣṇa*, *yaśodā-nandana-kṛṣṇa* in Vrajabhumi. He is *svayam-bhagavān*, the original personality of Godhead. Who can understand that *mādhurya*? Only a *premī-bhakta*, otherwise one cannot understand. Krishna's dealings with the *vrajavāsīs*, the residents of Vrajabhumi, especially the *gopīs*, are very intimate and are based on pure love. In other *svarūpas*, other forms of the Lord, such dealings are not there.

The Flute

In what form does he appear in Vrajabhumi? *gopa-veśa*, *veṇu-kara*, *nava-kiśora*, *naṭa-vara* [Cc. madhya 21.101]. That is the beautiful form of *kiśora-kṛṣṇa*. He is a youthful cowherd boy, bent in three places, with a flute in his hand. *Nava-kiśora* means *nitya-kiśora*, always ten or twelve years old. He never grows beyond that. At every moment he appears newer, newer, and newer — *nityam nava-navāya-mānam*. He is never the same and he never becomes old. That *nava-kiśora* form is in Vrajabhumi. And *veṇu-kara*, he has a flute in hand. This flute is not in Mathura and not in Dwarka. It is only in Vrajabhumi. Prabhupada has written in his purport to *Bhāgavatam* 10.3.31, “the special significance of Krishna

bearing a flute in his hands in Vrindavan, Vrajabhumi”. Therefore, only Krishna in Vrajabhumi is *mādhuryaka-nilaya*, the reservoir of all *mādhuryas*. You will never find these *mādhuryas* in any other form of Krishna.

One material example may be given. A man may meet some friends or acquaintances on the road. He will appear to them in one particular way. The same man at the office with his co-workers will have another kind of appearance. And in his home, with his own family, wife, and children, he will again have another kind of appearance. The three are different. They are not the same. The form in which he appears at home is *svayam-rūpa*, the original form, and is also *pūrṇa-rūpa*, the complete form. His very intimate dealings are there in the home. You will not find such dealings on the road or in the office.

Similarly, Krishna's *nitya-kiśora* form and his dealings with the residents of Vrajabhumi are very intimate and loving. You cannot find such dealings in Mathura or Dwarka. That form is not there and the dealings are also not there.

Last Limit of Prema

Vraja-prema is the last limit of *prema*, *prema-parākāṣṭhā*, and the form appearing there is *pūrṇa-rūpa*, the most complete form. That form is *svayam-rūpa*, the original form of Krishna. These loving dealings between the *premī-bhakta* and Bhagavan are the mellow of love, *rasa*. In *brahman* you will not find any such mellow of love. In the impersonal *brahman* there is no activity of any *śakti*, *brahma-niḥśaktika*. So there cannot be loving dealings with *brahman*. *Brahmavādīs*, impersonalists, are dry; they have no loving dealings.

There are three types of manifestations of the Lord — *brahman*, *paramātmā*, and *bhagavān* — *brahmeti paramātmēti bhagavān iti śabdyate* [Bhāg. 1.2.11]. In *paramātmā* there are only the activities of the *māyā-śakti* and the *jīva-śakti*. There is no activity of the *svarūpa-śakti*, the internal energy. Therefore there are no loving dealings with *paramātmā*. Loving dealings are the activity of the *svarūpa-śakti*. As the *svarūpa-śakti* is absent in *paramātmā*, there are no loving dealings with the *paramātmā*.

Paramātmā only gives everyone their deserved *karma-phala*, the fruits of their activities, in an impartial manner. *Paramātmā* is there as the witness in the heart. He witnesses your activities and impartially gives you the result of your karma — *karma-phala pradāna karuchi*. Therefore *brahman* and *paramātmā* are not *rasa-svarūpa*. They have no mellow. In *brahman* and *paramātmā*, happiness is there. They are *ānanda-svarūpa*, but they are not *rasa-svarūpa*, there is no happiness due to an active relationship. But in *svayaṁ-bhagavān*, *vrajendra-nandana-kṛṣṇa*, *mādhuryaka-nīlaya-kṛṣṇa*, who is *nitya-kīśora* in *Vrajabhumi*, there is activity of the *svarūpa-śakti*. The loving dealings of Krishna with the *vrajavāsīs* and the *vrajavāsī's* loving dealings with Krishna are the activities of the *svarūpa-śakti*. This *vraja-prema* is the last limit of *prema*.

A Simple Child

Therefore Krishna is *rasa-svarūpa*. He is served in *Vrajabhumi* with five chief *rasas* [*Śānta-rasa* was not distributed by Sri Chaitanya Mahāprabhu. He discarded *śānta-rasa* because it is not satisfying for Krishna. However it is present in *Vrajabhumi*. Srila Prabhupada writes in *Caitanya-caritāmṛta* (purport to *madhya* 8.294): "... all five

mellows — *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* — exist eternally in *Vrajabhumi*."] — *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*. *Yogamaya* arranges all the pastimes there, thereby both lover and beloved relish *rasa*. There is reciprocation. It is not one-sided. In order to relish that *rasa*, Krishna, the all-knowing Supreme Personality of Godhead, by the influence of *Yoga-maya*, acts as a simple child. That is *yoga-māyā's* activity. Krishna, who is *viśvambhara*, the maintainer of the unlimited universes, wants to be maintained by his father and mother, Nanda Maharaja and Yasoda-mata. The material brain cannot understand it, but this is *tattva*. Therefore, Yasoda-mata and Nanda Maharaja say, "Oh, he's my son, he's my son, not Bhagavan — *śuddha-vātsalye īśvara-jñāna nāhi tāra*" [Cc. ādi 6.56]. Krishna also accepts and acts in that way, thinking, "I will be maintained by My father and mother, Nanda Maharaja and Yasoda-mata." This is *lālya-jñāna*. ❀

— From *Mathura Meets Vrindavan*, chapter three. Gopal Jiu Publications. Bhubaneswar, India. 2003.

TOLERATE CRITICISM

Mahābhārata, śānti parva 115.1-4

*vidvān mūrkhā-pragalbheṇa mṛdus tīkṣṇeṇa bhārata
ākruśyamāṇaḥ sadasi kathāṁ kuryād arindama*

[Yudhisthira inquired,] "What should a learned person who is gentle by nature do when publicly insulted by the harsh words of an arrogant fool?"

*śrūyatām pṛthivī-pālā yathaiṣo 'rtho 'nugīyate
sadā sucetāḥ saḥate narasyehālpa-cetasāḥ*

[Bhishma replied:] "Listen, O King, to how this topic is generally described. In this world a wise man should always be tolerant of an ignorant person"

*yad yad brūyād alpamatis tat tad asya sahet sadā
prākṛto hi praśaṁsan vā nindan vā kiṁ kariṣyati
vane kāka ivābuddhir vāśamāno nirarthakam*

One should always tolerate whatever a foolish person says. After all, what is the value of praise or blame when uttered by a vulgar fool? Such a person is simply cawing like a crow in the forest" ❀

— Translated by Matsya Avatar Das, from the Gita Press edition. Gorakhpur, India.

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COME HOME

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



Ladies and gentlemen, thank you very much for coming here to participate in this Krishna consciousness movement. We are calling everyone to go back to home, back to Godhead. Just now [in the song, *Jaya Rādhā Mādhava*] we

described the place where we intend to go — Goloka Vrindavan. There, the Supreme Personality of Godhead is residing with his consort Radharani. Krishna is the husband — not exactly a husband, but a friend. Just as a boy and girlfriend here try to enjoy an extra ecstasy of conjugal love without being married, so the ideal of example of conjugal love is found in Krishna and Radha. Here in the mundane world the same thing is present, but in a perverted sense. The origin is in Radha and Krishna. *Jaya rādhā-mādhava kuñja-vihārī* — they are always engaged in loving affairs in the bushes of Vrindavan. *Gopījana-vallabha* — Krishna is very dear to the *gopīs* and the *gopas*. “*Gopas*” means the cowherd men and the cowherd boys. Vrindavan is not a town like Los Angeles. It is a village, and Radha and Krishna are always taking pleasure in the nice gardens on the bank of Yamuna river — *yāmuna-tīra-vana-cārī*.

Vrindavan is the blissful transcendental abode where there is no question of danger or fear. Krishna comes to this planet to show us the replica of the original Vrindavan. That Vrindavan replica is on this planet in India, about ninety miles from New Delhi. It is exactly the same Vrindavan, but because it is in this material world it appears that there are sometimes dangers there. So when Krishna was present on this earth, on this planet, there was some danger. Actually, because Krishna was present there was no danger, but it appeared like there was.

Once, Krishna stopped the worship of Indra — the demigod in charge of watering department. Indra became very angry, and for seven days continuously he sent torrents of rain. At that time Krishna took the hill known as Govardhana and immediately lifted it as if it were an umbrella on his small finger. Although Krishna was playing like an ordinary human child, still, when there was need, he manifested his godly power. That is God. When it was needed to protect the inhabitants of Vrindavan, he lifted a big hill, and since then one of his names is *Giri-vara-dhari*, meaning he who held up that hill. By material calculation he was seven years old at that time.

In the original Vrindavan there is no such thing as the wrath of Indra, torrents of rain causing an inundation, or any kind of danger.

There, everything is blissful, transcendental, and eternal. Here, there is only a little sample of the spiritual world, because anything in this material world is simply an imitation, a shadow of the original. ❀

— Lecture in Laguna Beach, 30 September 1972.

THE PURE NAME

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada



Only the *mahā-bhagavata* Sri Gurudeva is able to give the name of Sri Krishna, which is non-different from Krishna.

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnato'ān nāma-nāminoḥ*

Sri Krishna's name is directly Sri Krishna. It is a spiritual, transcendental object full of liquid mellowness. The divine name arises or manifests itself upon the tongue of someone who is favorable towards service.

The glorification (*kīrtana*) fraught with spiritual offense to the divine name done by those who are inclined towards enjoyment or renunciation is not the pure divine name. The pure divine name (*śuddha-nāma*) and the stage of offense to the divine name (*nāmāparādha*) are not the same. The *mahābhagavata* who is free from spiritual offenses to the divine name and who takes shelter in the glorification of the pure divine name is alone fit to bestow the name of Sri Krishna. ❀

— *Prabhupada Srila Saraswati Thakura*. Compiled by Sri Bhaktikusum Sraman Swami. Sri Chaitanya Math. Mayapur, West Bengal. 1983. Page 281.

RASIKANANDA AND THE MAD ELEPHANT

*Adapted from Srila Gopijanavallabha Das'
Rasika-maṅgala, part 3, chapters 7 and 8*

Ahammad Beg was the Muslim ruler of much of Orissa at the time of Rasikananda Prabhu. He was a tyrant who tortured all the kings and zamindars in his region. He was feared by everyone and he forced those under his reign to accept the religion of Islam. The following story, described by Srila Gopijanavallabha Das, a disciple of Rasikananda Prabhu, recounts an incident that took place in the village of Vanapur, Orissa, between Ahammad Beg and Rasikananda.

There was a wild elephant troubling the local people of Vanapur. It would enter the village and destroy houses and kill the domestic animals. At this same time, Rasikananda Prabhu, ignoring the suggestions of some of his devotees, went to see the Muslim ruler Ahammad Beg. Rasik, his mind absorbed in love for Krishna, found the *yavana* sitting on his throne surrounded by various Hindu kings. Suddenly, the mad elephant entered Vanapur. Caring for no one, it crushed homes, uprooted large trees, and killed many animals. Its loud roars made the earth tremble and its movements filled the sky with dust. Some of the villagers took shelter on the roofs of tall buildings while others fled. In fear of their lives, they prayed to Lord Narayan to save them. Rasikananda Prabhu thought, "Today I will save the villagers and make this elephant into a great devotee."

The wicked *yavana* ruler told the kings around him, "Today this elephant has killed cattle, horses and people. It has also damaged much property. We must think of some means to stop it. Why not tell Rasik Murari to give *hari-nāma* to this elephant? The Hindus regard him as Narayan, so if he can succeed in initiating this elephant then I shall also accept him as Narayan."

Everyone felt sorry to hear this and began to think of Krishna. When Rasik heard what had been said, he thought to himself, "If a devotee takes shelter of Krishna, then what can an elephant do to harm him?" Thinking in this way, he entered the village and saw the mad elephant killing everyone who crossed its path. While the villagers fled out of fear, Rasik came forward to confront the animal. The companions of Rasikananda Prabhu repeatedly asked him to leave that place, but he chanted the name of Krishna and did not listen to their pleas. Finally, his companions ran away and left Rasik alone. The Muslim ruler was watching everything, and when he saw this he thought to himself, "Oh, Lord Narayan, save him! If the elephant kills him I shall be responsible for the death of a saintly person. Yet if he can tame this animal, then I shall be sure of the glory of Krishna." The Hindu kings were all anxious for Rasikananda's safety and their grief brought tears to their eyes. Rasik, however, was unperturbed and went on thinking of

Krishna. When the mad elephant came before him it observed the beautiful form of Rasikananda Prabhu and immediately checked its speed.

Rasik looked in its eyes and said:

*śuna śuna ohe tumi matta karibara
kṛṣṇa bhaja sādhu sevā kara nirantara*

“Oh maddened chief of the elephants, listen to me! Worship Krishna and continually serve his devotees!

*vyartha kena mara kari nānā duṣṭa karma
kṛṣṇa vinā āra yata vyartha pariśrama*

“Why are you engaged in these wicked deeds? Without connection with Krishna, all efforts are futile.

*kṛṣṇa japa kṛṣṇa dhyāna kṛṣṇera deha mana
ekānta ha-iyā bhaja kṛṣṇera caraṇa*

“Chant the name of Krishna, meditate on Krishna, and dedicate yourself to the worship of his feet.

*sarva-śāstra tattve kahe kṛṣṇera bhajana
avidyā chāḍiyā bhaja kṛṣṇera caraṇa*

“All the scriptures recommend the worship of Krishna. Give up ignorance and worship the feet of the Lord.

*kṛṣṇa vinā yata dekha nahe āpanāra
āji haite duṣṭa karma nā kariha āra*

“Other than Krishna, no one is your friend. From today you should no longer perform these wicked deeds.

*kṛṣṇa mātā kṛṣṇa pitā kṛṣṇa se jīvana
kṛṣṇa nā bhajiyā kena mara akāraṇa*

“Krishna is mother and Krishna is father — Krishna is life itself. So why are you neglecting his worship and heading towards death?

*mada garva nā kariha kṛṣṇere bhajite
airāvata indra garva nāśilā tvarite*

*kumbhira dharilā pūrve gajarājavare
kumbhira nāśayā gaja karilā nistāre*

“Be careful not to become proud in the worship of Krishna. Airavata, the elephant of Indra, was very proud until he was attacked by a crocodile and had to be saved by Krishna, thus crushing his false pride.

*dayāra sāgara prabhu deva bhagavān
chāḍi mada garva prabhu kṛṣṇe kara dhyāna*

“Lord Krishna is an ocean of mercy, so give up your pride and worship him.

*sādhu vākya śuni vāpu kṛṣṇe deha mana
dayā karibena tomā nandera nandana*

“If you listen to these teachings of the saintly persons then the son of Nanda will favor you.” (texts 35-45)

Due to its previous austerities, the elephant was able to meet Rasikananda Prabhu, and now it saw a second Narayan in him. With tears in its eyes, it thought, “This is not an ordinary human. He must be a part of Narayan. Everything he said to me is based on *śāstra*.” By the grace of Rasik, the elephant attained complete knowledge and accepted Lord Krishna as the only truth. It fell at the feet of Rasikananda and washed his feet with its tears. Placing a hand on the head of the elephant, Rasik poured the sixteen word Hare Krishna mantra into its right ear. As soon as it received the holy name, the elephant quickly stood up and then fell prostrate at the feet of Rasikananda Prabhu. After circumambulating him, it again bowed down and a stream of tears rolled from its eyes. Seeing the beauty of Rasikananda, the beast was so charmed that it forgot its own self. Rasik named him “Sri Gopal Das”, and after receiving this name, it fell at Rasik’s feet a hundred times. Having seen Rasik as Narayan, Gopal Das was reluctant to leave him. Dedicating himself to the lotus feet of Rasikananda Prabhu, it was only after a long time, with tears in its eyes, that it slowly left the palace to enter into the forest.

After witnessing this wonderful pastime, both the Hindus and the *yavanas* were amazed. They began to speak amongst themselves as follows, “Rasik has not only tamed the mad elephant but he has also given it initiation.” As the news spread, millions of people came to that place just to see Rasik.

Ahammad Beg quickly came there and fell at the feet of Rasik. With folded hands, he said, “I was unable to appreciate your transcendental position and thus I ordered my men to bring you here. I have acted out of ignorance, and now I beg you to forgive me. You are an ocean of mercy and kindness. You are the life of the universe. Being enamored by your illusory energy, I did not know your glory and gave you trouble. Please forgive me.”

Hearing these humble words, Rasik told the king, “I came here to deliver you, and on the way the mad elephant came running towards

me. At that time I remembered Krishna, the omnipotent Lord who lives in everyone's heart. Lord Krishna also resides in the heart of that mad elephant. I advised it to remember Krishna, and on hearing the Lord's name it fell at my feet. After I poured Krishna's name into its ears, it became subdued and slowly left the place. It has now given up its wicked activities. The *yavana* king was very happy to hear all this from Rasikananda Prabhu. ❀

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WOMEN MUST BE HONORED

Manu-saṁhitā 3.55-59

*pitṛbhir bhrātṛbhiḥ caitāḥ patibhir devarais tathā
pūjyā bhūṣayutavtās ca bahu-kalyāṇam īpsubhiḥ*

Women must be honored and ornamented by their fathers, brothers, husbands, and brothers-in-law who desire their own welfare.

*yatra nāryas tu pūjyante ramante tatra devatāḥ
yatraitās tu na pūjyante sarvās tatrāphalāḥ kriyāḥ*

Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards. ❀

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*śocanti jāmāyo yatra vinaśyaty āśu tat kulam
na śocanti tu yatraitā vārdhate tad dhi sarvadā*

Where the female relations live in grief, the family soon perishes; where they are happy, that family prospers.

*jāmāyo yāni gehāni śapanty apratipūjitaḥ
tāni kṛtyāhatānīva vinaśyanti samantataḥ*

Those houses in which female relations are not duly honored are cursed and perish as if destroyed by magic.

*tasmād etāḥ sadā pūjyā bhūṣanācchādanāśanaiḥ
bhūti-kāmair narair nityaṁ sat-kareṣūtsaveṣu ca*

Hence, men who seek their own welfare should always honor women on holidays and festivals with gifts of ornaments, clothes, and dainty food. ❀

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AS FOOLS LOVE SENSE OBJECTS

Hari-bhakti-vilāsa 8.435

*yā prītir avivekānāṁ viṣayeṣv anapāyini
tvām anusmarataḥ sā me hṛdayān māpasarpatu*

O Lord, as fools love material sense objects, let me always love and remember you. May love for you never leave my heart.

[This meaning is derived from dividing the last word as: “mā”, meaning “may not”, plus “apasarpatu”, meaning “depart”.]

Commentary by Srila Sanatan Goswami

There is an alternative meaning of this verse. The word “mā” may be taken to mean “the goddess of fortune” and the word “pa” may be taken to mean “husband”. Thus, “mā-pa” can mean, “O husband of the goddess of fortune.” Thus, if the last word of this verse is divided as “mā-pa-sarpatu”, the entire verse can be interpreted to mean:

O husband of the goddess of fortune! Fools love material sense objects. Please let me always remember you so that the love for material sense objects will leave my heart. ❀

— Adapted from the translation of Sri Kusakratha Das. Krishna Institute. Culver City, California.



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ELEPHANT ON A DISH

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Ramananda Ray. If one actually wants to take a Ph.D. degree from Sri Chaitanya Mahaprabhu and be approved by Ramananda Ray, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. *madhya* 19.170]). A person who identifies with his material body cannot understand these talks between Sri Ramananda Ray and Sri Chaitanya Mahaprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Srīman Madhvacharya. Since material philosophers are situated in the

material conception of life, they are unable to realize the spiritual *prema-vilāsa-vivarta*. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and *sahajiyās* cannot understand the talks between Ramananda Ray and Sri Chaitanya Mahaprabhu concerning the pastimes of Sri Radha and Krishna. ❧

— Purport to Cc. *madhya* 8.193

DON'T HATE FOLLOWERS OF OTHER RELIGIONS *Srila Thakur Bhaktivinode*

*kena ār kara dveṣa, videśi-jana-bhajane
bhajanera liṅga nānā, nānā deśe nānā jane*

Why do you continue to hate the way the Lord is worshiped by people of other lands? There exist a number of authentic ways to worship God, as can be seen practiced by various people living in different countries.

*keho mukta-kacche bhaje, keho hāṭu gāḍi' pūje
keho vā nayana mudi' thāke brahma-ārādhāne*

[next column](#) ❧

Some people worship the Lord in an untidy or careless manner; some worship him by bending down on their knees; still others close their eyes while worshipping his impersonal *brahman* aspect.

*keho yogāsane pūje, keho saṅkīrtane maje
sakale bhajiche sei eka-mātra kṛṣṇa-dhane*

Some people worship him by assuming various yoga postures, and some immerse themselves in the congregational chanting of the Lord's holy names; but all of them worship that one and only supreme treasure — Lord Sri Krishna.

*ataeva bhrātr-bhāve, thāka sabe su-sadbhāve
hari-bhakti sādha sadā, e jīvane vā maraṇe*

Therefore you should all reflect a mood of brotherhood and live together in transcendental friendship. Always practice devotional service to Lord Hari, whether in life or at death. (*Gītāvali* 8.5; *Prema-pradīpa*, chapter 4.) ❀

— “The Songs of Bhaktivinoda Thakura, Śaraṇāgati and *Gītāvalī*”. English translation by Sri Dasarath Suta Das. Nectar Books. Union City, Georgia, USA. 1994.

INSTRUCTIONS FOR NAMA-BHAJAN AND WORSHIP

*A letter from Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

śrī śrī kṛṣṇa caitanya-candro vijayatetamām
[All glories to the moon-like Sri Krishna Chaitanya]

śrī-dhāma māyāpur, 4 dāmodara, śrī caitanyābda
429 [27 October 1915]

sneha-vigraheṣu _____ [Dear _____],

śubhāśīṣām rāsayah santu viśeṣāḥ [May extraordinary, auspicious blessings be upon you!]

I have received your letter dated 2 *Dāmodar*, and came to know that your enthusiasm for



chanting the holy name is increasing. By chanting the holy name, all *anarthas* will be removed.

Automatically, then, *rūpa*, *guṇa*, and *līlā* — the Lord's form, qualities, and pastimes — will manifest themselves. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and his name are one and the same. This will be understood clearly when the coverings in our hearts are removed. By chanting without offenses you

will personally realize that all perfections come from the holy name.

Whoever chants the holy name gradually becomes free from false ego, gross and subtle bodily conceptions of life, and rises to the platform of realizing their *siddha-rūpa*, constitutional position. By attaining that *siddha-rūpa* and chanting the holy name, the transcendental form of Lord Krishna becomes visible. It is only by the holy name that the *jīva* realizes his *svarūpa*, constitutional position, and becomes attracted to the form of Krishna. It is only by the holy name that the *jīva* realizes his *svaguṇa*, his constitutional qualities, and becomes attracted to the qualities of Krishna. It is only by the holy name that the *jīva* realizes his *svakriyā*, constitutional activity, and becomes attracted to the pastimes of Krishna. “*Nāma-seva*” is the essence of all one's activities; it provides one all that is required. May the desire for service to the holy name with your body, mind, and words arise in the sky of your heart (*kāya-mano-vākye nāmera sevā āpanāra hṛdaya-ākāṣe āpanā haitei udita haibe*). All of the truths about the holy name will become revealed in the heart of one who is chanting. By hearing *śāstra*, and reading and discussing its subject matter, the form of the holy name will manifest. It is not necessary to write more about this. If you continuously chant the holy name you will gradually experience ecstasy in everything.

“Pure” and “impure” are material considerations. However, in performing service to the Lord one must give up impurity. *Sattva-guṇa* is bound by purity, while *raja-guṇa* and *tama-guṇa* are bound by impurity. The mode of goodness defeats the modes of passion and ignorance. Therefore, understanding the mode of transcendental goodness to be pure, with such ingredients one should render service to Lord Hari. One who has impure consciousness arising from passion and ignorance is unable to render service to the Lord. Similarly, if the ingredients are not free from the material modes, Bhagavan will not accept them. It depends on the consciousness of the person offering it. Purity must be considered. After spiritual consciousness has awakened, considerations of pure and impure are given up and transcendental discrimination will arise.

All are well here. From time to time let us know how your *bhajana* is doing and increase our happiness. Srīmad Bhaktivilas Thakur Mahasay is well. Hearing about his *bhajana* from time to time we are pleased. Please read *Śrī Sajjana-toṣaṇī*.

nitya-aśīrōḍak [Your ever well-wisher],

akiñcana śrī siddhānta sarasvatī ❀

— Translated by Sri Madhavendu Das from *Prabhupādera Patrāvali, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 4-5.

SIMPLICITY AND ASSOCIATION

Sri Srīmad Gour Govinda Swami Maharaja

Devotee 1: You've said that duplicity comes from the desire for *pratiṣṭhā*, honor. So how does one get rid of the desire for honor?

Gour Govinda Swami: By *sādhū-saṅga*. *Sādhū* is one who is very simple. Only in his association can you develop this. When you were a mere five-year-old boy you were so simple. You were not crooked. But now you are crooked. Why? When you grew up and associated with crooked persons, you also developed crookedness. It is by association, nothing else. If you associate with a *sādhū*, who is as simple as a child, then again you will develop that quality. You absorb influences according to the company you keep. If you keep company with thieves and robbers, what will people think of you? "He is a thief because he associates with thieves."

Devotee 2: I once spoke to a devotee who had left Krishna consciousness for some time. I said, "You should get *sādhū-saṅga*." He immediately told me he was going to live in some place and associate with devotees — "*sādhū*", he said. But I knew those devotees. They were all very materialistic. He was thinking that all devotees are the same.

Gour Govinda Swami: How are all devotees the same? There are different levels: *kaniṣṭha*, *madhyama*, and *uttama*.

Devotee 2: They say, "Oh, they all speak *kṛṣṇa-kathā*."

Gour Govinda Swami: Kalanemi was a demon [For more on Kalanemi see *Bhāg.* 8.10.56, 10.1.68, and Srīla A. C. Bhaktivedanta Swami Prabhupada's additional notes for *Bhāg.* 10.1], but was posing as a *sādhū*. He was chanting the holy name. Outwardly, one could think, "Oh,

he is a great *sādhū*." But, inside he was actually a great demon. So many are like that, cheating *sādhūs*. A real *sādhū* is completely absorbed in thought of Krishna, twenty-four hours.

Meeting such a person is Krishna's arrangement. You cannot find one on your own. You are a conditioned soul. Your conditioned senses are defective. How can you recognize a real *sādhū*? Only Krishna knows. Therefore you should cry before Krishna, completely dependent upon his will. Krishna will arrange for you to meet such a person. *kṛṣṇa kṛpāte guru mile, guru kṛpāte kṛṣṇa mile* — by the mercy of Krishna you will get guru, and by the mercy of guru you get Krishna. First is Krishna's mercy that you get guru, and then by guru's mercy you get Krishna. ❀

— Darshan in Bhubaneswar, 21 November 1992.

NRSIMHA'S FIRE OF ANGER

There is a description in Madhvacharya's *Karma-nirṇaya* about a special type of fire called *baḍavāgni*. It emanates from Lord Narasimha and evaporates an entire ocean at the time of dissolution. By this, it is shown that no demoniac force can withstand the anger of the Lord. ❀

— From the *Vyākhyā-saṅgraha* commentary on Srīla Madhavacharya's *Dvādaśa-stotra*, by Sri Viswa-pati Tirtha Swami (Pejara of the Adhokshaja Math, Udupi). English translation by Sri Gadadhar Pandit Das. Vidhwan Vittalacharya Trust. Udupi. 2006. Page 36.

PRAYER TO GAURA NITAI

Śrī Śrī Gaura Nityānanda Vijñapti

Srīla Lochan Das Thakur

*ei-bāra karuṇā kara caitanya-nitāi
mo-sama pātākī āra tribhuvane nāi*

O Chaitanya, Nitai! Now you must be merciful. In all the three worlds there is no sinner equal to me.

*muñi ati mūḍhamati māyāra naphara
ei saba pāpe mora tanu jara jara*

I am a grossly ignorant servant of *māyā* — all sins are residing in my body.

*mleccha adhama yata chila anācārī
tā-sabā' ha-ite mora pāpa ati bhārī*

The weight of my sins is greater than the combined sins of the all of the *mlecchas*, barbarian meat-eaters, *adhamas*, fallen persons, and *anācārīs*, those devoid of proper behavior.

aśeṣa pāpera pāpī jagāi-mādhāi
tā-dorihāre uddhārile tomarā duṭī bhāi

Jagai and Madhai were the greatest sinners,
yet you two brothers delivered them.

locana bale mo-adhame dayā naila kene
tumi nā karile dayā ke karibe āne

Lochan Das says, “Why has your mercy not
come to this most wretched person? If you
will not be merciful, then who will be? ❧

— Translated by Bhakta Pradosh from *Śrī Saṅkīrtana-
māhātmaḥ O Vaiṣṇava-vidhi*. Edited by Navin Madan Das.
Sri Chaitanya Gaudiya Math. Mayapur 2005. Page 74.

LOVE FOR KRISHNA IS THE PURPOSE OF ALL RELIGIOUS ACTS Sri La Lochan Das Thakur

Caitanya-maṅgala madhya 2.167-170

hṛdaye yāvata kṛṣṇa udaya nā kare
tāvata tīrthera anugraha nāhi tāre

[Sri Chaitanya Mahaprabhu said:] If
Krishna does not stay in one’s heart, one can-
not attain the mercy of the holy places.

kṛṣṇa-prema vinu dharma keho kichu nahe
paṭiyā dekhaha ihā śāstre saba kahe

Love for Krishna is the only true religion.
There is no other. The scriptures declare:

mīnaḥ snāna-parah phanī pavana-bhuṁ
meṣo ‘pi parṇāśanaḥ ❧

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vided no changes are made to the contents.

śaśvad bhrāmyati cakrigaur api bako
dhyāne sadā tiṣṭhati
garte tiṣṭhati mūṣiko ‘pi gahane
śimhaḥ sadā vartate
kim teṣāṁ phalam asti hanta tapasā
sad-bhāva-siddhiṁ vinā

Fish intently bathe. Snakes eat only air.
Sheep eat only grass. The ox circling the
grinding wheel always walks. Cranes are rapt
in meditation. Mice live in holes. Lions live in
the forest. A person who has no love for
Krishna, yet practices austerities like those of
these animals, achieves a similar result to what
these animals attain.

āradhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim

[In the *Narada-pañcaratra* (2.6) it is said:] If
one can understand the Supreme Personal-
ity of Godhead and engage in his service there
is no more need of severe austerities, pen-
ances, and so on. However, if after perform-
ing severe austerities and penances one does
not understand the Supreme Personality of
Godhead, such practices are useless. ❧

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THE DEVAS’ METHOD OF RELISHING VRAJA-BHAVA

Śrīmad Bhāgavatam 10.14.33

eṣāṁ tu bhāgya-mahimācyuta tāvad āstām
ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ
etad-dhṛṣṭika-caṣakair asakṛt pibāmaḥ
sarvādayo ‘nighry-udaja-madhv-amṛtāsavaṁ te

[Lord Brahma prays to Krishna:] Yet even
though the extent of the good fortune of these
residents of Vrindavan is inconceivable, we
eleven presiding deities of the various senses,
headed by Lord Shiva, are also most fortu-
nate, because the senses of these devotees of
Vrindavan are the cups through which we
repeatedly drink the nectarean, intoxicating
beverage of the honey of Your lotus feet. ❧



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CHANTERS SHOULD BE PURE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Observing the kīrtana of the associates of Sri Chaitanya Mahāprabhu, Maharaja Pratāparudra said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence. Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously." (Cc. madhya 11.94-95. Purport follows.)



Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of saṅkīrtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy

names of the Lord will be effective. People will appreciate such kīrtana without hesitation. Even dramas about the pastimes of Lord Chaitanya or Sri Krishna should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories. (Purport to Cc. madhya 11.95)

The saṅkīrtana movement can be spread by a person who is especially favored by Lord Krishna (kṛṣṇa-śakti vinā nahe tāra pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhanta Saraswati. The labdha-caitanya is one who has actually awakened his original consciousness, Krishna consciousness. The influence of the pure devotees in Krishna consciousness is such that it can awaken others to become immediately Krishna conscious and engage themselves in the transcendental loving service of Krishna. In this way the descendants of pure devotees increase, and Lord Chaitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word su-medhasaḥ means

“sharply intelligent.” When one’s intelligence is sharp, he can increase the interests of common men in loving Chaitanya Mahaprabhu and through Him in loving Radha-Krishna. Those not interested in understanding Sri Chaitanya Mahaprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Sri Chaitanya Mahaprabhu, he cannot properly chant and dance in the *sāṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Krishna consciousness. (Purport to Cc. *madhya* 11.102)

Follow my example as I did in the beginning at 26 2nd Ave. That is, preaching, cooking, writing, talking, chanting — everything a one man’s show. I never thought about the audience. I was prepared to chant if there were no man to hear me. The principle of chanting is to glorify the Lord and not to attract a crowd. If Krishna hears nicely then he will ask some sincere devotee to gather in such a place. Therefore, be advised that thousands of centers may be started if we find out a sincere soul for each and every center. We do not require more men to start. (Letter to Brahmananda, 11 November 1967)

Practicing is already done by *kīrtana*. It is not required for us to become artists. Our main point is service to Krishna, not to please an audience. We shall not divert our attention too much to adjustment of musical sounds. People should not misunderstand that we are a band of musical artists. They must know that we are devotees of Krishna. Our devotional practice and purity shall be so strong that wherever we chant there will be immediately an impression in the audience for devotion to Krishna. (Letter to Tamal Krishna, 30 October 1969) ❧

USELESS OPINIONS

Srila Thakur Bhaktivinode

Śrī Chaitanya-śikṣāmṛta 3.3

The devotees should learn the scriptures concerning devotion and those works that conform to the conclusions, but to read small parts of large works and then leave them due to lack of time should not be done. The devotee should read a work thoroughly, otherwise he will become uselessly opinionated — a professional debater. There are some people

who take pleasure in arguing with any statement that they hear, whether good or bad. This is forbidden for the devotee. ❧

— Bhaktivinode Thakur. *Śrī Chaitanya-śikṣāmṛta*. English translation by Sri Bhanu Swami. Vrindavan Institute for Higher Education.

BIRTH OF A DEVOTEE

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

Question: When a devotee is born in a family, does that family benefit from his or her birth?

Srila Bhaktisiddhanta: When a great saint, a pure devotee, appears in a family, then his ancestors and descendants for a hundred generations each are elevated. When a devotee of the middle stature (*madhyama bhāgavata*) appears in a family, then his ancestors and descendants for fourteen generations each are elevated. When a neophyte devotee appears in a family, then his ancestors and descendants for three generations each are elevated.

Question: Why are devotees sometimes born in low-class families? If devotees are not subject to the results of their actions (karma), then why are they sometimes illiterate or disease-ridden?

Srila Bhaktisiddhanta: Devotees are never subject to the result of their karma. It is by the will of the Lord that they take birth and perform other pastimes. But when it is seen that they are born in low-class families, are illiterate, or are disease-ridden, we should know that there is a great or noble purpose behind it. If people saw that devotees were always born in high-class families or were always strong or educated, then they would become discouraged. So the merciful Lord, in order to benefit people of all classes, sends his devotees to different classes of society to give his mercy to other living entities. This is something like catching a wild male elephant by sending a trained female elephant. Srila Vrindavan Das Thakur has said in the *Caitanya-bhāgavata* that a *vaiṣṇava* delivers everyone just by taking birth. In a land and in a family where a *vaiṣṇava* descends, many hundreds of miles around that place become purified by his influence. Even if you see some external misery in a *vaiṣṇava*’s life, you should know that he is in great ecstasy. Those who are blinded by pride in their material possessions do not know any of these things. Intoxicated with pride in their education, money, and family, they do not recognize a *vaiṣṇava*. ❧

If a devotee appears in a low-class family, then we should not think that it is a result of his sin that he was subject to the result of his action. Rather, we should know that he has purified a low-class family. If a good person becomes successful only in the devotional process, then we should consider him a great soul. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

**PUNDARIK VIDYANIDHI'S
WORSHIP OF THE GANGA**
*Srila Vrindavan Das Thakur's
Chaitanya-Bhāgavat madhya 7.25-29*
*with purports of
Prabhupada Srila Bhaktisiddhanta
Saraswati Thakur*

*gaṅgā-snāna nā karena pada-sparśa-bhaye
gaṅgā darśana kare niśāra samaye*

He [Pundarik Vidyanidhi] would not take bath in the Ganges, for he feared touching her waters with his feet. He would take darśana of the Ganges only at night.

PURPORT: He did not take bath in the Ganges to cleanse his sinful reactions like ordinary people who are engaged in fruitive activities. But since he had strong respect and unshakable faith in the waters that have emanated from the lotus feet of Vishnu, and though he did not take bath because he feared touching the water with his feet, he avoided the vision of the public and took darśana of Sri Ganga at night.

*gaṅgāya ye-saba loka kare anācara
kullola, danta-dhāvana, keśa-saṁskāra*

Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters.

*e sakala dekhiyā pāyena mane vyathā
eteke dekheṇa gaṅgā niśāya sarvathā*

On seeing these activities, he feels pain at heart. For this reason he goes to see the Ganges at night.

PURPORT: The *vaiṣṇavas* of the Sri Ramanuja-sampradaya, who worship the Lord with awe and reverence, do not take bath in the waters of the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although persons who are envious of the *vaiṣṇavas* know that the Ganges has emanated from the lotus feet of Vishnu,

they knowingly or unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Pundarik had strong devotion for Vishnu, he was extremely pained to see this behavior of the nondevotees. That is why he avoided the vision of those ordinary people and took darśana and honored the spiritual waters of the Ganges at night.

*vicitra viśvāsa āra eka śuna tāna
devārcana-pūrve kare gaṅgā-jala pāna*

Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshipping the Lord.

*tabe se kareṇa pūjā-ādi-nitya-karma
ihā sarva-panḍitere bujhāyena dharma*

Then he worships the Lord and executes his other regular duties. In this way he teaches religious principles to all learned scholars.

PURPORT: Ordinary proud learned scholars take bath in the Ganges in order to cleanse their own sinful reactions. But Pundarik drank Ganges water before beginning his worship to reveal the glories of the Ganges. This proper conduct for the worship of the Lord was followed by many. ❀

— Vrindavan Das Thakur. *Śrī Chaitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajara Press. Vrindavan. 2001.

LORD RAMA GOES TO THE GANGA

*Accounts of the Life of Lord Rama
Rendered into poetry in 1953 by
the Reverend A. G. Atkins*

For more about the Christian missionary Rev. Atkins, see Bindu 116.

With Sumant, the two brothers and Sita the fair,
Came at length to a village by name Shringaber;

Here Rama, the fair Ganges river beholding,
Got out and bowed rev'rently, hands humbly folding;

His three fellow travellers paid rev'rent salute;
With them Rama found gladness, this bright vision's fruit;

For the Ganges brings blessing wherever she flows;
She destroys ev'ry sorrow and pleasure bestows.

As Rama stood watching the river's waves dancing,

He told many things of her bright and entrancing;

To th' minister, Lakshman and Sita, in stories
He spoke of the heav'nly stream's grandeur
and glories.

They bathed in it, drank of it; thus all fatigue
Of the journey took wings after many a league.

Not in truth, but as man speaks, of him do we say
"He was tired," thoughts of whom will all burdens allay.

Rama-truth, wisdom, bliss; of the Sun-Race
the banner,

All pure, faith of all men attracting,

To bear as a bridge o'er life's boisterous billows,

The part of a man here was acting. ❀

— Page 556. *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987.

PRAYERS TO GANGA DEVI

Kapila-saṁhitā 2.24-27

Traditional Sanskrit histories of places in India are known as "Sthala-purāṇas". Kapila-saṁhitā is one such literature, describing the history of Sri Kshetra, ancient Orissa.



SRI KRISHNA KATHAMRITA BINDU

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*namāmi devīm pāpa-ghnīm jāhnavī-bhakta-vatsalām
trailokya-pāvanīm tvam hi raksa mām śaraṇāgatam*

I bow down to goddess Jahnavi, destroyer
of all sins, kind to the devotees, and purifier
of the three worlds. I surrender myself. Please
protect me!

*sarva-pāpa-kṣaya-karī sarva-lokārta-nāśinī
pūjyā tvam sarva-devais tu tvām nato'smi punaḥ punaḥ*

You are the remover of all sins, the destroyer
of the misery of all the worlds, and are wor-
thy of honor and adoration by all the gods. I
bow down to you again and again.

*giri-jā-nātha śirasi sthitā tvam jana-pāvinī
tvām nato'smi sthitām gaṅgā pitāmaha-kamaṇḍalau*

O Ganga! For sanctifying the people you re-
side on the head of the master of the daughter of
the Himalayas, Lord Shiva. I bow down to you,
who reside in the water-pot of Lord Brahma.

*viṣṇoḥ pādābja-jām tvām hi bhagīratha-vara-pradām
praṇato 'smi mahābhāgām pāvinīm saḡarātma-jām*

I bow down to the illustrious goddess who
had her birth from the lotus feet of Lord Vishnu,
who blessed Bhagiratha with boons, and who
had made the sons of Sagar sinless. ❀

— English translation with critical study by Pramila Mishra.
New Bharatiya Book Corporation. Delhi. 2005.

VISITING THE GANGA

Padma Purāṇa 7.9.28-30

*gaṅgā-yātrā su-kartavyam nānyat karma-vicakṣaṇaiḥ
gaṅgā-tīre prayāge tu vāñijya-pramukhāni ca*

*kāryāṇi kurute yas tu tat puṇyārddham vinaśyati
janma janmārjitaṁ pāpaṁ svalpaṁ vā yadi vā bahu*

*gaṅgā devī prasādena sarvaṁ meḡyasy ati-kṣayam
ity uktvā parama-prītaḥ prājño gaṅgā taṭam vrajet*

Wise persons should not undertake any
other work during pilgrimages to the Ganga.
One who engages in business or trade on the
bank of the Ganga or at Prayaga loses half of
their religious merit. "All my sins, great or
small, that have been committed in life after
life will perish simply by the mercy of the
Goddess Ganga." Saying this, a wise person
should with great delight go to the bank of
the Ganga. ❀

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1990. Delhi

— *Padma Purāṇa*. Nag Publishers. 2003. Delhi. Sanskrit.



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The poet Prema Das

SRIVAS PANDIT

Śrī Caitanya-caritāmṛta ādi 10.8

*Translation and
purport by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada*



śrīvāsa paṇḍita, āra śrī-rāma paṇḍita
dui bhāi—dui śākhā, jagate vidita

The two brothers Srivas Pandit and Sri Rama Pandit started two branches that are well known in the world.

PURPORT: In the *Gaura-gaṇoddeśa-dīpikā* (90), Srivas Pandit (Srivas Thakur) is described as an incarnation of Narada Muni, and Sri Rama Pandit, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Narada's. Srivas Pandit's wife, Malini, is celebrated as an incarnation of the nurse Ambika, who fed Krishna with her breast milk. And, as already noted, Srivas Pandit's niece Narayani, who was the mother of Thakur Vrindavan Das, the author of *Śrī Caitanya-bhāgavata*, was the sister of Ambika in *kṛṣṇa-līlā*. We also understand from the description of *Śrī Caitanya-bhāgavata* that

[next column](#) ☞

after Lord Chaitanya Mahaprabhu's acceptance of the *sannyāsa* order, Srivas Pandit left Nabadwip, possibly because of feelings of separation, and domiciled at Kumarahatta. ☞

BECOMING FREE FROM ANARTHAS

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

śrī śrī kṛṣṇa caitanya-candro vijayatetamām
All glories to the moon-like
Sri Krishna Chaitanya

śrī māyāpur vrajapattana

24 bhādra 1322 [18 Sept 1915]

Sneha-vigraheṣu _____ [Dear _____],

I have received your affectionate letter dated 15 Śrīdhara. Due to being engaged in many activities I have not been able to give timely replies to anyone.

By not doing *hari-bhajana*, people are becoming *jñānīs* and *karmīs* — persons with desires other than for service to the Lord. Therefore, always chanting the *mahā-mantra*, cry out to the Lord. By loudly chanting a fixed number of Krishna's names, *anarthas*, unwanted things, and material



inclinations will go away. Even the materialists, who have turned their faces from Lord Hari, will not be able to criticize. *śāstrīya sādhu-saṅga-i bhāla* — According to *śāstra*, *sādhu-saṅga* is good. Through that association one can learn how to do *bhajana*. By chanting the holy name without offenses, all perfections will be in one's hand. Then the materialists can not do anything against us.

As soon as the third issue of *Śrī Sajjana Toṣaṇī* is published I will send a copy to you. Read that magazine carefully. And from time to time you may discuss *Jaiva Dharma*.

Common people will always speak about mundane things. You should keep your distance and be indifferent to it. If you sincerely desire to progress in the path of devotional service then obstacles cannot affect you. If you have time you may discuss *Kalyāṇa-kalpataru*, *Prārthanā*, *Prema-bhakti-candrikā* and other literature.

Offer respect to worldly-minded people, but don't follow their behavior. Give it up in your mind.

We are all well. *Āpnāra bhajana-kuśala jānāibena* — let us know if all is well for your *bhajana*.

nitya-aśīrvādak — your ever wellwisher,
Sri Siddhanta Saraswati

— Translated by Sri Madhavendu Das and Sri Bhakta Pradosh, from *Prabhupādera Patrāvali*, *prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 1-2.

REFLECTING THE SUN

Sri Srimad Gour Govinda Swami Maharaja

If you are a true disciple then the guru will reflect through you. Guru is the carrier of Krishna, the chief sun. If you are a true disciple, then that will reflect in you and then you can distribute what guru has come to give. Otherwise how can you distribute? If you have not gotten, if you have not relished, and you go to tell others, why will people believe it? "Have you gotten? Have you relished?" "No." "Then why are you giving me? You have not done so. You may be cheating me. You have not gotten it, you have not relished, yet you are saying, 'Yes, yes! You take! Relish, relish!' If you have not tasted it, then how can I?" Then your preaching is not effective. It is all blank fire.

Devotee 1: It is not only blank fire, it's troublesome.

Devotee 2: People first want to see if you are happy.

Gour Govinda Swami: Yes. They want to know if you are happy, if you are relishing. "Oh, yes! He's relishing, so he's giving me." Then they will put faith in your words. Otherwise, how can they put faith in what you are saying?

— Darshan after class. Bhubaneswar. 7 November 1993.

SRIVAS THAKUR AND

NIMAI PANDIT'S MADNESS

Adapted from Srila Vrindavan Das Thakur's Śrī Caitanya-bhāgavata, madhya 2.85-123

The following story describes the behavior of Sri Chaitanya Mahaprabhu after he had returned from Gaya.

When Nimai heard that the devotees were feeling distress because of being criticized by the non-believers, the Lord's anger towards the atheists increased greatly. He roared loudly, "I will kill them all." He repeatedly exclaimed, "I am he, I am he." Sometimes he laughed, sometimes he cried, sometimes he fell unconscious to the ground, and sometimes when he saw his wife Vishnupriya he rushed forward to beat her.

Mother Sachi could not understand, and thought that perhaps he had some disease. Sachi did not know anything other than affection for her son. She told everyone about His behavior. "Providence has taken away my husband and sons; only this one remains. And I cannot understand the state of his mind. Sometimes he laughs, sometimes he cries, and sometimes he falls unconscious. He often talks to himself, and sometimes he says, 'I will tear off the heads of the atheists.' Sometimes he climbs a tree and sits on a branch. Closing his eyes, he then sometimes falls to the ground. He gnashes his teeth, tucks up his cloth like a wrestler, and falls to the ground, unable to utter a word."

The people in Nabadwip had never seen or heard of such transformations of ecstatic love for Krishna. Thinking that it was madness, they said he should be bound up.

Those who came to see the Lord after hearing from Mother Sachi simply laughed and rushed away, thinking that he was suffering from insanity. They quickly took mother Sachi to the side and tried to pacify her, saying, “It is some previous derangement that has reappeared.”

Someone said, “O Thakurani, you are so ignorant. Why do you want to ask further about his condition? Some previous madness has appeared in his body. Tie his legs together and keep him inside the house. Give him green coconut water to drink until his madness is cured.”

Someone else said, “What can a little medicine do? His disease will be cured only if you smear some medicated ghee on him. Apply medicated oil on his head and then bathe him. Continue in this way until the disease subsides.”

The most magnanimous Sachi is the mother of the universe. She would carefully follow everyone’s advice. Overwhelmed with anxiety and not knowing what to do, she took shelter of Govinda with her body, speech, and mind. She then sent a messenger to the houses of all the *vaiṣṇavas* headed by Srivas to inform them of the situation.

Srivas Pandit came there, and the Lord immediately got up and offered him obeisances. Seeing a devotee, the Lord’s devotional sentiments increased. His hairs stood on end, he shed tears, he shivered, and his attachment for the Lord was enhanced. When Srivas arrived, the Lord was circumambulating *tulasī*, but on seeing the devotee, he immediately fell unconscious. Regained external consciousness after some time, the Lord began to cry. He shivered so intensely that he was unable to remain still.

When Srivas Pandit saw this wonderful sight, he contemplated, “Who calls this madness? This is the highest state of devotion.”

On regaining his external consciousness, the Lord asked Srivas Pandit, “What do you think of my behavior? Someone suggested that I should be bound up because of my insanity. O Pandit, what do you think?”

Srivas smiled and said, “Your madness is good. I also want the same kind of madness

that you have. In your body, I find the highest symptoms of devotion. Krishna has bestowed his mercy on you.”

When the Lord heard this from Srivas, he embraced him in great happiness. Everyone concluded that I was afflicted with madness, you alone have concluded otherwise. Therefore I am greatly obliged to you. If you had also concluded that I was insane, then I would have drowned myself in the Ganges today.”

Srivas Pandit said, “The symptoms of devotional service that you display are desired by personalities such as Brahma, Shiva, and Sanak.”

Srivas continued:

*sabe mili’ eka-ṭhāi kariba kīrtana
ye-te kene nā bale pāṣaṇḍī pāpī-gaṇa*

We will gather together and chant the names of Krishna. Let the sinful atheists say whatever they want.

Purport by Srila Bhaktisiddhanta Saraswati Thakur

The explanation of the second line of this verse is found in the following *śloka* [From Srila Rupa Goswami’s *Padyāvalī* 73]:

*parivadatu jano yathā tathāyaṁ
nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madāti-mattā
bhuvī viluṭhāma naṭāma nirviśāma*

Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krishna, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.

Srivas then said to Sachi, “Give up all your anxieties. This is not insanity. It is devotion to Krishna. No one else can understand this fact. If you wish to see many more of Krishna’s mysteries, then do not tell ordinary people about this.” After speaking in this way, Srivas Pandit returned home and Sachi was relieved of thoughts that her son was affected by madness. ॐ

— Adapted from the translation by Bhumipati Das. Edited and published by Pundarik Vidyānidhi Das. Vrajaraj Press. Vrindavan. 2001.

— Rupa Goswami. *Śrī Padyāvalī*. Sanskrit text. Critically edited by Sushil Kumar De. Navrang Publishers. New Delhi. 1990.

PRAYER TO SRIVAS THAKUR

The poet Prema Das

For more about Prema Das, see Bindu 122.

saptadvīpa dīpta kari śobhe navadvīpa-purī
yāhe viśvambhara devarāja
tāhe tānra bhakta yata tāhāte śrīvāsa khyāta
śrī kṛṣṇa-kīrtana yānra kāja

The beauty of Nabadwip far outshines the seven islands (continents on this planet). There, Visvambhar, the king of gods, resides. Among all of his devotees, the most famous is Srivas, whose occupation is *śrī kṛṣṇa-kīrtana*.

Refrain:

jaya jaya thākura paṇḍita
yānra kṛpāleśa mātra haya gaura prema-pātra
anupāma sakala carita

All glories to Srivas Pandit, by even a tinge of whose mercy one can attain Gaura's incomparable pot of love.

gaurāṅgera sevā vine deva devī nāhi jāne
cāri bhāi dāsa-dāsī laye
satata kīrtana-raṅge gaura-gaura-bhakta-saṅge
ahar-niśi preme matta haye

Service to Gauranga is everything to him. He has no interest in the demigods. Engaging his four brothers, his servants, and his

maidservants, he is always relishing *kīrtana* in the association of Mahaprabhu and his devotees. Day and night he is mad in ecstatic love of God.

yānra bhāryā śrī mālīnī pativratā śīromaṇi
yānre prabhu kahaye janani
nityānanda rahe ghare putra-sama sneha kare
stana jhare netre bahe pānī

His wife is Sri Malini, a crest jewel of chastity whom Mahaprabhu called mother. Lord Nityananda lives in her house and Malini loves him like a son — with milk flowing from her breasts and tears from her eyes.

kabhu vā īśvara-jñāne nati kare śrī caraṇe
kabhu kole karaye lālana
prabhura nṛtya-bhaṅga lāgi mṛta-putra-śoka-tyāgī
śuni prabhu karaye rodana

Sometimes, knowing Mahaprabhu to be the Supreme Lord, he bows his head at his lotus feet. Sometimes, he takes the Lord on his lap and fondles him with affection. Not wanting to disturb Mahaprabhu's dancing, Srivas gave up lamenting for his dead son. When Mahaprabhu heard of this, he cried.

bhrātr-sutā nārāyaṇī vaiṣṇava-maṇḍale dvani
yānra putra vṛndāvana dāsa
varṇiyā caitanya-līlā tribhuvana uddhārīlā
prema dāsa kare yāra āśa

His brother's daughter Narayani is famous amongst all the *vaiṣṇavas* society. Her son is Vrindavan Das who narrated Mahaprabhu's pastimes and thus delivered the three worlds. Premadasa aspires for the lotus feet of Srivas Thakur. ❧

— Translated by Bhakta Pradosh. From *Śrī Manohara Bhajana Dīpikā*. Edited by Dina Narottam Das (Chota). Published by Sri Sudhasindhu Das. Govardhan. Gaurabdha 519. Bengali.

For the interest of our readers, we reproduce here the maṅgalācaraṇ verse for Srivas Thakur given in this Bengali songbook.

vandiba śrī śrīnivāsa thākura paṇḍita
nārada kheyāti yānra bhuvana pūjita

I offer my respects to Sri Srinivas Thakur Pandit. He is worshiped in all of the universes as the famous Narada Muni.

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Sātvata Tantra 4.49-53

ENTHUSIASM

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

What we actually accomplish by our work is not as important as the eagerness to serve Krishna that is behind our working for him. I can see that you are very, very eager and enthusiastic to serve Krishna to your best capacity — that is your great asset. As long you are so much eager to serve Krishna, without any doubt you will very quickly meet Krishna face to face. Thank you for helping me in this way. ❧

— Letter to Hariprasad Das. 9 January 1973.

OBTAINING AUSPICIOUSNESS FOR THOSE WHO DON'T HAVE SADHU-SANGA

*A letter from Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

śrī śrī guru-gaurāṅgo jayataḥ

[All glories to Sri Guru and Gaurāṅga]

Sri Chaitanya Matha, Sri Mayapur, 22
December 1927

Yesterday I received a letter from you. Many days prior to this I received another letter from

you before I went to the western states of India. Because I was travelling to different places I could not reply to you timely. From the Gaudiya magazine or from the devotees you may have heard about the festivals we held in the western states. Everywhere, good people are becoming joyful just by hearing the glories of Lord Chaitanya Mahaprabhu.

Sri Nabadwip is the most worshipable place for the devotees. Any place in this *dhāma* awakens remembrance of the Lord. Therefore I desire to stay for a few more days. For the purpose of serving Lord Hari I go to Calcutta and different places. Because Srīman Mahaprabhu is supremely merciful, he arranged for many devotees even in a place like Calcutta. In the Gaudiya Math, *hari-kathā* is always going on and everyone is completely absorbed in *hari-sevā*. I wish to have their association in my last days, just as Parikṣit Maharaja was absorbed in hearing *Bhāgavatā*. In my last days, even if I am surrounded by relatives and well wishers in a comfortable situation, if there is no *hari-kathā* there, I consider such a place and such association to be unnecessary. I see that by the mercy of Bhagavan the inclination of service to the Lord is present in all of the *maths*, thus I'm meditating upon Mahaprabhu's munificence. Where I was previously spending my life in luxurious

enjoyment of material objects, instead of that association today I am traveling to different places serving the Lord and associating with the devotees of the Lord. If we can spend our last days in this way then we will not lead miserable lives in forgetfulness of Hari.

You are not hearing enough *hari-kathā* from devotees of Hari, who are always eagerly engaged in serving the Lord. Because of that, you have not had the good fortune of being engaged every moment in service to the Lord. However, your propensity for serving the Lord is keeping you far away from others' association. Always study Gaudiya literature and literature written by devotees. Doing so you will get the same benefit of hearing *hari-kathā* from a devotee's mouth.

Although in this material world we are not meeting many devotees who are from the spiritual world, still, even today the discussions and pastimes of the devotees from the time of Sriman Mahaprabhu are eternally present in the form of literature and sound. Therefore we don't feel any material distress. If we live here according to the principles of the spiritual world, then that consciousness will keep us separate from material miseries.

Wherever you may be, *bhāgavata-kathā* will not leave you. Even in the midst of all kind of mundane talks you will be able to remember the Lord and the words of his devotees. If God desires, then the opportunity will again arise for you to return back to this place. At that time you will again get the opportunity to hear *hari-kathā*. For his own pleasure, God puts his devotees into a particular situation. By accepting that situation one will forget their miseries.

Common people in material society are not able to understand topics of the Lord, topics of Sriman Mahaprabhu, and the transcendental characteristics of devotees. If the propensity to serve the Lord appears in one's heart then in all circumstances one can remember Lord Hari.

You are always trying to make spiritual advancement. Therefore, in the form of literature God is enlightening you from within all about his *kathā*. It is written in *Caitanya Bhāgavata*:

*yata dekha vaiṣṇavera vyavahāra-duḥkha
niścaya jāniha sei parānanda sukha*

When you see a *vaiṣṇava* who seems to be suffering material misery, you should know that he is actually experiencing the highest ecstasy. [*madhya* 9.240]

To test us, God is always residing within everything. If we can come to the realization

of observing the presence of God everywhere then our self-conception becomes less.

*adyāpi sei līlā kare gaura-rāya
kona kona bhāgyavān dekhibāre pāya*

Even today, Lord Gaura Ray is enacting his pastimes, but only fortunate souls are able to see them." [Seems to be adapted from *Cb. madhya* 10.283]

When will that fortunate day arise when all of us pursue the essence of Sri Gaurasundar's teachings and thus actually traverse on the path of *bhakti*?

This world of birth and death is the place where the Lord tests everyone. To pass this test one should hear *kīrtana* from the dear devotees of Lord Hari. You are hearing the same from the mouth of literature, so you should not feel that you are lacking anything.

Once, Hiranyakasipu decided that there is no God in this world. Trying to prove his point, he put forward many arguments to Prahlad Maharaja. However, Lord Nrisimhadev appeared from a pillar and made everything auspicious for Hiranyakasipu and the whole world. Devotees of the Lord see the Lord everywhere, but those who are envious of the Lord cannot even realize that he exists.

We are situated in the middle ground [being neither pure devotees nor materialists], and are showing our taste for serving Lord Hari. However, the next moment we are busy trying to enjoy sense gratification. By the desire to serve Hari we become detached from sense enjoyment. Materialistic life is the cause of immediate happiness and distress, while eternal devotional service to the Lord brings the Lord pleasure. For that satisfaction of the Lord we are always engaged in devotional service.

I don't know if you will get immediate benefit by reading this long letter. My use of language is extremely incompetent. I am unable to convince everyone and explain every topic. For that reason, many times I maintain silence.

All of the arrangements for the upcoming festivals have been made here at the Chaitanya Math. The accommodations are ready at Sriman Mahaprabhu's house [the *yoga-pīṭha* temple in Mayapur where Chaitanya Mahaprabhu appeared], between Gaura-kund and the lion gate.

nitya-aśīrvāḍak — your ever wellwisher,
Sri Siddhanta Saraswati

— Translated by Sri Madhavendu Das and Sri Bhakta Pradosh, from *Prabhupādera Patrāvali, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 43-46.

THE NATIVE PLACE OF THAKUR BHAKTIVINODE

Sri Srimad Gour Govinda Swami Maharaja

Today is the holy appearance day of Saccidananda Bhaktivinode Thakur. He is a great *vaiṣṇava ācārya* in the line of *gaudīya vaiṣṇava paramparā* and is known as the Seventh Goswami. In *Sajjana-toṣaṇī*, Bhaktivinode Thakur has described what is the best type of welfare work, *para-upakāra*. He says that there are three types of *dayā*, mercy. Showing mercy to this gross body is also one type of doing good, known as *sat-karma*, or *punya-karma*. To feed the hungry, to make arrangements for the medical treatment of patients, to give water to thirsty persons, to give warm clothing to someone suffering from cold — all these are types of mercy pertaining to the gross material body.

Others open schools and colleges and make arrangements for free education. That is showing mercy to the mind. But the topmost activity is showing mercy to the soul. Those who are engaged in preaching the science of Krishna consciousness to others and speaking about the science of devotional service, they are doing the topmost humanitarian work for others whereby they will be freed from material sufferings and develop complete Krishna consciousness. Developing pure devotion, they will be freed from material bondage and at last go back home, back to Godhead, never to return again in this material world to suffer.

Those *vaiṣṇavas* who have dedicated their life to preaching the science of Krishna consciousness are doing the best type of good. Those who are following the *karma-kāṇḍa* section of the Vedas don't do such good. They may be engaged in doing something beneficial for the gross body or the mind, but pure devotees, who are only engaged in preaching the science of Krishna consciousness, are doing the topmost good. This is what Bhaktivinode Thakur has said.

How many can understand Bhaktivinode Thakur's words? And who is following them? Only *vaiṣṇavas*, *mahājānas*, they know, they understand, and they are engaged in such activities.

How many persons are glorifying such *vaiṣṇavas* in this material world? *vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya* [adapted from Cc. madhya 23.39] — even a *vijñā*, a very wise and learned person, cannot understand the

activities of *vaiṣṇavas*. Those who are engaged in doing some good to the body or mind are glorified in this human society. But how many are glorifying those who are engaged in doing good to the soul? How many are recognizing them? How many know about the soul? How many see the soul? How many have developed the vision to see the soul? Very, very few.

Bhaktivinode Thakur's previous name was Kedaranath Dutta. He was born on 2 September 1838 in the village Ula, in Nadia district, West Bengal. However, that was his maternal uncle's house, not his paternal house. His paternal house was in Orissa. So he belongs to Orissa. [According to the tradition in India, the village where one's paternal ancestors resided is considered to be one's native place.]

The name of his father was Ananda Chandra Dutta. The name of his grandfather was Raja Vallabha Dutta. The name of his mother was Jagat Mohini. The name of the father of Jagat Mohini was Ishwara Chandra Mustafi.

So Bhaktivinode's paternal house was in Orissa. At that time it was in the district of Cuttack. Now it is in the district of Kendrapara, near the river Birupa, and the name of the village is Choti Mangalpur. This is Bhaktivinode Thakur's *śrīpāṭa*.

Last year on the 155th appearance day of Bhaktivinode Thakur some of our devotees went to this village. One assembly was held there, organized by Dr. Fakir Mohan Das, a research scholar. He was a professor at Utkal University. He is writing a book that is soon to be published about Bhaktivinode Thakur and is bringing out some undiscovered facts.

On this day last year the Kendrapara Law College installed a picture of Bhaktivinoda Thakur at their school, because he was the first law graduate of Orissa. He was also a magistrate. Today in both Chotigram and at the Law College in Kendrapara there will be some meetings for the glorification of Srila Bhaktivinode Thakur. I hope that those who are engaged in doing this activity will get the mercy of Bhaktivinode Thakur and achieve all perfection. ❧

— Lecture in Bhubaneswar on 17 September 1994

THE GLORIES OF SRI GURUDEVA *Vaishnava Das*

Vaishnava Das lived in the early 1700s and hailed from the village known as Tena Vaidyapur, a few

miles north of Katwa in West Bengal. He is the author of many devotional poems and the compiler of the famous encyclopedic anthology of *gauḍīya vaiṣṇava* songs known as *Pada-kalpa-taru*.

jaya jaya śrī-guru prema kalpa taru
adbhūta yānīhāra prakāśa
hiyā ageyāna- timira baḍa jñāna
sucandra kirāṇe karu-nāśa

All glories, all glories to śrī guru, the desire tree of *prema*, whose manifestation is most wonderful! He cleanses ignorance and darkness from the heart by the moonshine of his wisdom.

iha locana ānanda dhāma
ayācita ei' hena patita heri yo pahuni
yāci deoyala hari-nāma

In this world he gave the vision of Krishna's abode, and unsolicited gave the holy name to the most fallen.

duramati agati satata asata mati
nāhi sukṛti lava-leśa
madhu-rasa vṛndāvana- yugala bhajana dhana
mohe karala upadeśa

I am wicked and am aimlessly wasting my life, constantly absorbed in temporary illusions. I do not have even a tinge of piety. Nevertheless, gurudeva has instructed me about the sweet mellow of Vrindavan and the wealth of *yugala bhajana*, glorification of the divine couple.

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niramala gaura- prema-rasa siñcane
pūrala saba mana-āśa
so caraṇāmbūje rati nāhi haoyal
royata vaiṣṇava dāsa

He sprinkled all with the nectar of pure *gaura-prema-rasa* and thus fulfilled everyone's desires. Vaishnava Das cries that he could not attain attachment for his lotus feet. ❀

— Translated by Bhakta Pradosh from *Vaiṣṇava Gītikā*, edited by Bhajahari Das. Published by the Nitai Gaura Giridhari Mandir, Radha Kund. 1998. Page 1.

DON'T CRITICIZE GURU

Sātvata Tantra 4.49-53

sarva-bhakti-vyatikaraḥ sva-guror vāg anādarah
dveṣeṇa nārakaṁ yāti kurvan bhaktim api dvija

One who out of hatred acts contrary to all the rules of devotional service, disrespecting the words of guru, goes to hell, in spite of performing *bhakti*.

doṣa-dṛṣṭyā doṣavān syāt tatra doṣa-phalaṁ bhavet
martya-dṛṣṭyā kṛtāṁ sarvaṁ bhavet kuñjara-śauca-vat

One who sees a fault is possessed of that same fault and will suffer the result of that fault. All the endeavors of one who sees their guru as an ordinary person become fruitless like the bathing of an elephant.

sarva-sādhana-mukhyā hi guru-sevā sadāḍṛtā
yayā bhaktir bhagavati hy añjasā syāt sukhāvahā

Of all the activities of *sādhana*, the most important is service to the guru. By that service, devotion to the Supreme Personality of Godhead is quickly, easily, and happily attained.

tasmāt sarva-prayatnena guror vāg-ādareṇa vai
kārya saiva tu tat sarvā bhagavad-bhakti-vardhini

One should therefore very carefully respect the guru's words. They increase one's devotion to the Supreme Personality of Godhead.

yeṣāṁ gurau ca japye ca viṣṇau ca paramātmani
nāsti bhaktiḥ sadā teṣāṁ vacanaṁ parivarjayet

One should always reject the words of those who have no devotion for their guru, for sacred mantras, for Lord Vishnu, or for the all-pervading Supersoul. ❀

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Highlights

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **TRANSGRESSING ONE'S ADHIKARA**

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- **HOW MADAN MOHAN CAME TO SANATAN GOSWAMI**

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- **LEVELS OF SURRENDER**

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- **REMEMBERING SRILA SANATAN GOSWAMI**

Sri Radha Vallabha Das

HAPPY IN ANY CONDITION

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Please go on chanting "Govinda Jaya Jaya, Govinda Jaya Jaya, Radha Ramana Hari, Govinda Jaya Jaya", along with "Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare." And in any condition you shall be happy without any doubt. ❧

— Letter to Daniel. 22 August 1968.

TRANSGRESSING ONE'S ADHIKARA

A letter from Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

śrī śrī guru-gaurāṅgo jayataḥ

[All glories to Sri Guru and Gaurāṅga]

Sri Chaitanya Matha, Sri Mayapur, 13 December 1928

Sneha-vigraheṣu _____ [Dear _____],

I am very happy to see the substance of all the *śāstras* in your letter. By carefully considering all the topics you will understand that in the true sense immature intelligence

is unable to give results because it is born of laziness. We tiny living entities are followers of *vidhi*, formal rules and regulations, but we are not against *rāga-marga*, the path of spontaneous attraction. *Rāga* is the highest topic, but it does not look good in our mouths. Hearing big topics from small mouths, the *bhajanānūrāgi-gana*, the devotees on the spontaneous platform, will laugh at us.

The *mahājanas* always say that if someone has not realized Krishna and is trying to attain a higher position in devotional life, that is due to laziness.

The name of Bhagavan and Bhagavan are one. Those who think there is a difference between the name of God and God do so based on their own understanding. The devotees of the associates of Sri Gaurasundar have taught that to become free from *anarthas* one must serve a *bhajana-kuśala-jana*, a person who has achieved the platform of auspiciousness due to the performance of *bhajan* of the name of God. If we just repeat without realization like a parrot (*totā-pākhīra nyāya*) then they will call us *prākṛta-sahajiyās* and thus reduce our self-conceit. *Prākṛta-sahajiyās* drown in the mud of misery. If one wants to display the glories of *rāgānuga-bhakti* to the

mundane *sahajiyās* as well as to similar other sects who glorify their positions even though they have fallen into the mire of such misfortune (*pañke gauriva sīdati*), one has to personally become expert in the worship of the Supreme Lord. Only then one can preach it for others' welfare. Therefore, try your best to understand the above topics. *Bhajana* is not an external activity or for making a show for others. Chant *hari-nāma* loudly so that the desires of sense-gratification in the form of laziness will not capture you.

aśīrvāḍak — your well wisher,

Sri Siddhanta Saraswati ❀

— Translated by Sri Madhavendu Das and Sri Bhakta Pradosh, from *Prabhupādera Patrāvali, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 62-63.

THE GLORIES OF SANATAN GOSWAMI

*vairāgya-yug-bhakti-rasa-prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ taṁ prabhum āśrayāmi*

I was unwilling to relish the nectar of devotional service performed in the mood of renunciation, but Sanatan Goswami, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet. (Raghunath Das Goswami's *Vilāpa-kusumāñjali*, text 6.)

*yā rūpa-mañjarī-preṣṭhā purāṣīd rati-mañjarī
socyate nāma-bhedena lavaṅga-mañjarī budhaiḥ
sādyā gaurābhinnā-tanuḥ sarvārādhyāḥ sanātanaḥ
tam eva prāvīṣat kāryān muni-ratnaḥ sanātanaḥ*

Rupa Manjari's closest friend, who was known by the names Rati Manjari and Lavanga Manjari, appeared as Sri Sanatan Goswami. Sanatan Goswami is considered to be a personal extension of the body of Sri Chaitanya Mahāprabhu. Sanatan Kumar, the jewel amongst the sages, entered the body of Sanatan Goswami. Therefore he is also considered to be an incarnation of Sanatan Kumar. (Sri Kavi Karnapur's *Gaura-gaṇodeśa-dīpikā* 181-182) ❀

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HOW MADAN MOHAN

CAME TO SANATAN GOSWAMI

Sri Nityananda Das' Prema Vilāsa, chapter 23

Dear readers, please listen with a one-pointed mind to the story of how Lord Madan-mohan made his appearance. The deity of Madan-gopal was being devoutly worshiped by two devotees in Mathura named Damodar Chaube and his wife Sri Vallabha. These two affectionately called the deity "Madan-mohan" and out of love cared for him as if he were their son. Indeed, the Lord played and quarreled with Damodar's sons. Sometimes he even complained to their father about them, and they ate and slept together.

When Rupa and Sanatan Goswami arrived in Vrindavan, Madan-mohan appeared in their dream and said, "O Sanatan, I am staying at the house of a devotee named Chaube. I want you to take me from him. Keep me with you and serve me with great care and attention."

Being thus ordered by the Lord, Sanatan Goswami went to Chaube's house on the pretext of begging alms. Chaube and his wife had intense love and affection for Madan-mohan and, astonished to see their behavior, Sanatan Goswami concluded that they must be expansions of Nanda and Yasoda.

Madana-mohan said to Sanatan Goswami, "You can take me wherever you want."

The Lord then turned to Chaube and his wife and said, "Both of you have nourished me like your own son. Dear mother and father, believe my words. There is no doubt that both of you will come and live with me in Goloka Vrindavan. Now, however, I will go with Sanatan Goswami. Do not feel distress."

When the couple heard this, they began to cry loudly, so the Lord consoled them with sweet words. Afterwards, Sanatan Goswami offered his obeisances to Chaube and took the

Madana-mohan deity to his cottage. He kept the deity there and offered whatever service he could manage. Seeing Madan-mohan there, all of the *vrajavāsīs* became happy. After some time, the deity desired to live in a temple. By the arrangement of providence, a boat belonging to a merchant got stuck in the Yamuna right in front of Sanatan Goswami's cottage. The merchant left the boat and fell down at Madana-mohan's lotus feet. He folded his hands and pledged that if the Lord would just help his boat to move, then whatever profit he would make from this trip he would donate to build a temple.

As soon as the merchant said this, his boat began to sail freely. On that trip, the merchant made a huge profit and, as promised, he used it to build a gorgeous temple for Madana-mohan and to arrange for the deity's service. Following his example, many other pious merchants came to Vrindavan and built temples for Radha-Govinda, Radha-Gopinath, Radha-Damodar, Radha-vinoda, Radha-raman, and Radha-Shyamasundar. ❀

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LEVELS OF SURRENDER

Sātvata Tantra 4.64-73

*kāya-vān-manasām sākṣāt kṛṣṇe parama-pūruṣe
pariniṣṭhāśrayaṁ yad vai śaraṇaṁ parikīrtitam*

[Lord Shiva speaking to Narada Muni:] Taking direct shelter of Lord Krishna with one's body, words, and mind is called surrender.

*etad vai tri-vidhaṁ proktaṁ veda-vidbhir dvijottama
prathamam madhyamam śreṣṭham kramaśaḥ śṛṇu tām mune*

O best of *brāhmaṇas*, those who know the Vedas say that surrender to the Lord is of three kinds: *prathama*, the initial stage, *madhyama*, the intermediate stage, and *śreṣṭha*, the highest stage. O sage, now please hear of these one by one.

*dharme tīrthe ca devādau rakṣakatvam aghād itaḥ
yad-buddhir niṣṭhitam kṛṣṇe kṛtam tat prathamam smṛtam*

The conviction that following religious principles, going on pilgrimages, and worship of the demigods will protect one from [the reactions of past] sins is considered

prathama, the initial stage of surrender to Lord Krishna.

*kalatra-putra-mitreṣu dhane geḥa-gavādiṣu
yaṁ mamatvāśrayaṁ kṛṣṇe kṛtam tat madhyamam smṛtam*

The conviction that one shall give to Lord Krishna ones wife, children, friends, wealth, cows, and other things that are ones property is considered *madhyama*, the intermediate stage of surrender to Lord Krishna.

*dehādāv ātmano yāvad ātmatvāśrayaṇādi yat
tat sarvaṁ kṛṣṇa-pādābje kṛtam śreṣṭham prakīrtitam*

The conviction that one shall place at Lord Krishna's lotus feet ones very self, ones body, and everything one possesses is called *śreṣṭha*, the highest stage of surrender to Lord Krishna.

*tavāsmīti vadan vācā tathaiva manasā vidan
tat-sthānam āśritas tanv āmodate śaraṇāgataḥ*

Whether by saying with one's voice, "I am yours!" by having the mental conviction that one belongs to the Lord, or by dedicating ones body to him — one who surrenders to the Lord rejoices.

*īśvaraṁ tad-adhīnaṁ ca tad-dharmaṁ ca sanātanam
hitvānyad-āśrayaṁ tasya vastuto naiva dṛśyate*

The Supreme Personality of Godhead, the devotees of the Lord, and devotional service — aside from these three, a surrendered soul sees no other shelter.

*etac-charaṇa-sampanno bhaktimān puruṣottame
punāti sarva-bhuvanaṁ hṛdi-sthenācyutena saḥ*

Such a surrendered soul, filled with devotion for the Supreme Personality of Godhead and carrying the infallible Lord in his heart, purifies all the worlds.

*tasmād bhaktād ṛte viṣṇor deho 'pi naiva tat-priyaḥ
kim u tānye vibhūty-ādyāḥ paramānanda-rūpiṇaḥ*

Only such a devotee is dear to Lord Vishnu. Nothing else is dear to him. What are the Lord's blissful potencies and opulences in comparison to that devotee?

*anyac ca śṛṇu viprendra śaraṇāgati-lakṣaṇam
ānukūlyasya saṅkalpaḥ prātikūlya-vivarjanam
rakṣiṣyātīti viśvāso goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidha śaraṇāgatiḥ*

O king of the *brāhmaṇas*, please hear some other symptoms of surrender. The six divisions of surrender are the acceptance of things

favorable for devotional service, the rejection of unfavorable things, the conviction that Krishna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility. ❧

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REMEMBERING

SRILA SANATAN GOSWAMI sanātāna gosvāmī sūcaka kīrtana

Sri Radha Vallabha Das

Sūcaka kīrtanas are songs describing the characteristics and glories of various devotees. They are traditionally sung on appearance and disappearance anniversaries. Radha Vallabha Das was the author of many such kīrtanas. The following song describes the glories of Srila Sanatan Goswami.

Radha Vallabha Das was the son of Sudhakar Mandal and Shyamapriya Dasi from the village Kancanapada in West Bengal. His parents were disciples of Srila Srinivas Acharya.



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श्री कृष्णकथामृत बिन्दु

*rūpera vairāgya-kāle, sanātana bandīśāle
viśāda bhāvaye mane mane
rūpere karuṇā kari, trāṇa kailā gaurahari,
mo adhame nā kailā smaraṇe*

When Srila Rupa Goswami accepted the renounced order of life, Sanatan Goswami was in prison. Greatly distressed, he thought within his mind: “Gaura Hari has mercifully delivered Sri Rupa, but he has forgotten this fallen soul.

*mora karma-doṣa phāṇde, hāte pāye gale bāṇdhe,
rākhiyāche kārāgāre pheli
āpane karuṇā pāse, dṛḍha kari dhari koṣe
caraṇa nikaṭe leha tuli*

I am locked in this prison, bound hands and neck by my sinful reactions. O Lord, with the rope of your mercy please firmly tie up my hair and drag me to your lotus feet.

*paścāte agāda jala, dui pāse dāvānala,
sammukhe sāṇdhila vyādha vāna
kātare hariṇī ḍāke, paḍiyā viśama pāke
eibāra kara paritrāṇa*

Behind is a sea of unlimited depth, on both sides is a blazing forest fire, and before me stands a hunter with arrow aimed. In this way a she deer is entrapped in great danger and is crying in grief, “O Lord, you must save me this time!”

*jaḡai-mādhāi hele, vāsudeva ajāmīle,
anāyāse karilā uddhāra
e duḡkha samudra ghore, nistāra karaha more
tomā vine nāhi hena āra*

You effortlessly liberated Jagai and Madhai, just as Vāsudev liberated Ajāmila. Please save me from this terrible ocean of sorrow. Without you, no one is there.

*hena-kāle ekajane, alakhite sanātane
patrī dila rūpera likhana
e-rādhā vallabha dāse, mane haila āśvāse
patrī paḍi karilā gopana*

Then someone secretly gave Sanatan a letter from Rupa. Radha Vallabha Das gets pleasure in his mind thinking of the hope that Sanatan got by reading that secret letter. ❧

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Highlights

- **SRILA GAURIDAS PANDIT**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **THE ACTIVITIES OF GAURIDAS**

Adapted from Srila Narahari Chakravarti's Bhakti-ratnākara

- **THE GLORIES OF GAURIDAS**

The Poet Dina Hina Krishnadas

SRILA GAURIDAS PANDIT

Translation and purport to

Śrī Chaitanya-caritāmṛta ādi 11.26

By His Divine Grace A.C.

Bhaktivedanta Swami Prabhupada

*gaurīdāsa paṇḍita yānra premoddanḍa-bhakti
kṛṣṇa-premā dite, nite, dhare mahāśakti*

Gauridas Pandit, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT: Srila Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, "It is said that Gauridas Pandit was always patronized by King Krishnadas, the son of Harihoda. Gauridas Pandit lived in the village of Saligram, which is situated a few miles from the railway station Mudagacha, and later he came to reside in Ambika-kalna. It is stated in the *Gaura-ganoddeśa-dīpikā* (128) that formerly he was Subal, one of the cowherd boyfriends of Krishna and Balaram in Vrindavan. Gauridas Pandit was the younger brother of Suryadas Sarkhel, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambika-kalna. Some of the names of the descendants of Gauridas Pandit are as follows: (1) Sri Nrsimha-chaitanya, (2) Krishnadas, (3) Vishnudas, (4) Bada Balaram Das, (5) Govinda, (6) Raghunath, (7) Badu

Gangadas, (8) Auliya Gangaram, (9) Yadavacarya, (10) Hrdaya-chaitanya, (11) Chanda Haladara, (12) Mahesh Pandit, (13) Mukuta Ray, (14) Bhatuya Gangaram, (15) Auliya Chaitanya, (16) Kaliya Krishnadas, (17) Patuya Gopal, (18) Bada Jagannath, (19) Nityananda, (20) Bhavi, (21) Jagadish, (22) Raiya Krishnadas and (22 ½) Annapurna. The eldest son of Gauridas Pandit was known as big Balaram, and the youngest was known as Raghunath. The sons of Raghunath were Mahesa Pandit and Govinda. Gauridas Pandit's daughter was known as Annapurna.

"... In Ambika-kalna there is a temple constructed by the zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gauridas Pandit and Lord Chaitanya Mahaprabhu met underneath this tree. The place where the temple is situated is known as Ambika, and because it is in the area of Kalna, the village is known as Ambika-kalna. It is said that a copy of *Bhagavad-gītā* written by Sri Chaitanya Mahaprabhu still exists in this temple."

THE ACTIVITIES OF GAURIDAS

Adapted from Srila Narahari Chakravarti's

Bhakti-ratnākara 7.320-388

Who can describe the pastimes of the deities of Sri Sri Gaura Nitai to whom Pandit Gauridas offered his service? Gauridas was famous throughout the world because the

Lord was bound by his love. Subal is most beautiful, and learned persons have sung his qualities. *Bhakti-rasāmṛta-sindhu* (3.3.46) says:

*tanu-ruci-vijita-hiraṇyāṁ hari-dayitaṁ hāriṇāṁ
harid-vasanam
subalaṁ kuvalaya-nayanāṁ naya-nandita-
bāndhavaṁ vande*

I worship Subal, who is very dear to Hari. His lustrous body outshines gold. He wears a celestial necklace and a yellow-colored dress. His eyes resemble blue lotuses and his behavior gives great joy to his friend Krishna.

Raghunath Das Goswami has described Subal in his *Stavāvalī* (text 22):

*gāḍhānurāga-bharato virahasya bhītyā
svapne'pi gokula-vidhor na jahāti hastam
yo rādhikā-praṇaya-nirjhara-sikta-cetā-
staṁ prema-viḥvala-tanuṁ subalaṁ namāmi*

I bow down to Subal, who is the embodiment of ecstatic love. His deep love and affection is such that out of fear of separation he never leaves the hand of Gokulchandra Krishna, even in his dreams. His mind is always absorbed in the flow of Radha's ecstatic love.

Rupa Goswami writes in *Ujjovala-nilamaṇi* (2.14):

*pratyāvartayati prasādyā lalanāṁ kṛīḍā-kali-prasthitāṁ
śayyāṁ kuñja-grhe karoty agha-bhidaḥ kandarpa-līlōcitāṁ
svinnāṁ bījayati priyā hr̥di parisrastāṅgam uccair amur̥i
kva śrīmān adhikāritāṁ na subalaḥ sevā-vidhau vindati*

Is there any service of Sri Krishna in which Subal has no right to enter? He was even able to bring back the lady who had quarreled with her lover and left him. He would prepare a suitable bed for Sri Krishna in his lovemaking pastimes in the *kuñjas*. He would fan the tired and perspiring Krishna as his Lord rested his head on the breasts of his beloved.

[After citing this above verse, Srila Narahari Chakravarti describes:]

*śrī subala gaurīdāsa — vidita sarvatra
abhinna-caitanya nityānanda-priyapātra*

It was well known that Gauridas was none other than Subal himself and that he was the favorite associate of Sri Krishna and Nityananda. (*Bhakti-ratnākara* 7.327)

This is confirmed by Srila Kavi Karnapur in his *Gaura-gaṇoddeśa-dīpika* (128): *subalo yāḥ priya-śreṣṭhaḥ sa gaurī-dāsa-panḍitaḥ* — Krishna's dearest friend Subal appeared in Mahāprabhu's pastimes as Gauridas Pandit.

Suryadas Sarkhel was a scholar and a broad-minded person [Vasudha and Jahnava, the two

wives of Lord Nityananda, were daughters of Suryadas Sarkhel.]. His brother was Gauridas Pandit. They lived at Shaligram, but after taking his elder brother's permission, Gauridas settled at Ambika by the side of the Ganga.

Gauridas always lived in seclusion. The Lord understood his mind very well. One day, Sri Chaitanya went to Ambika after crossing the Ganga from Shantipur. He told the Pandit, "I had gone to Shantipur and from there I went to the village Harinadi by boat. I crossed the Ganga by rowing the boat with an oar. This is the oar — take it — I am giving it to you. With this oar, mankind can cross the ocean of this material world." Saying this, the Lord embraced Gauridas Pandit. The Lord took the Pandit with him to Nadia and engaged him in wonderful activities.

Who can understand the plan of Sri Gaurachandra? He gave the Pandit a *Bhagavad-gītā* that he had written with his own hands. After some days, the Pandit returned to Ambika where he regularly read that *Gītā* given to him by the Lord. Simply seeing the handwriting of the Lord on the manuscripts of the *Gītā* gave the Pandit extreme pleasure. Fortunate visitors to Ambika can have *darśana* of that manuscript of the *Gītā* handwritten by Prabhu, and also the oar.

Who can describe the fame of the Pandit? Krishna Chaitanya and Nityananda were his life and soul. He was constantly absorbed in singing the glory of Nitai and Chaitanya and knew nothing but their lotus feet. Nitai-Chaitanya were most dear to him. Who can understand his total devotion?

The sight of the Lord gave him immense pleasure, and a moment of separation threw him in great sorrow. Understanding the mind of the Pandit, Lord Gaurahari once told him to bring a *neem* tree from Nabadwip and carve deities of Gaura and Nityananda. He assured Gauridas that he would find no trouble carving them and that all of his desires would be fulfilled. The Pandit was ecstatic with joy and carefully carved the wooden deities. He who made the deities was only a recipient of the Lord's grace. The deities were direct manifestations of the Lord and the persons who made them were merely instruments in the Lord's desire. Beholding the deities, Pandit Gauridas was overwhelmed with joy and could not restrain his tears.

Considering himself most fortunate, he made arrangements for the installation ceremony of

the deities and took help from some of his favorite companions. Following the prescribed rituals, he bathed and anointed the deities at an auspicious moment and then seated them on their throne. The devotees of the Lord were extremely happy to see the deities of Nitai and Chaitanya properly installed. The beauty of these two deities pleased the whole world, but true realization of their presence was reserved for the followers of Mahaprabhu. It was well known that Nitai and Chaitanya were bound by the love of Gauridas. The pastimes revealed by Nitai and Chaitanya at the house of Gauridas are also well known.

How can I describe the activities of Gauridas Pandit, who was always engaged in serving the two Lords? Out of love, Nitai and Chaitanya once smilingly told Gauridas, “Who can understand your activities when even you do not realize that you are always absorbed in love and devotion? O Subal, my friend, can you remember your first life? Can you remember the great fun we had when we took the cows to the bank of the Yamuna?” Saying this, the deities turned themselves into Krishna and Balaram with black and fair complexions. In that form they held a horn, flute, cane, peacock feathers, and ornaments. How beautiful they looked in the dress of cowherd boys! Beholding their beauty, Gauridas was overwhelmed with ecstatic joy. Only by the will of the Lord was he able to regain his consciousness and he stood staring steadily at the deities on the altar.

One day, Gauridas prepared food and requested the two Lords to eat. The Lords heard the sweet request of Gauridas, but without touching the food they remained silent. Seeing the attitude of his two Lords, Gauridas told them in mock anger, “If you are satisfied without food, then why do you force me to cook?”

The Lords gently replied, and it was then Gauridas’ turn to keep quiet, “Gauridas, you can never be satisfied by preparing a small quantity of food. Your habit is to prepare different varieties of dishes in large quantities. When we request you not to cook like this you never listen. Your laborious efforts are painful to us. Remember, whatever can be prepared most easily will be most satisfying to us.”

“I’ll never do it again,” said Gauridas. From now on I shall only offer you rice with boiled spinach.”

This statement made the two Lords laugh, and then they began to eat the meal he had prepared.

“You have made such tasty dishes that we are very satisfied,” said Nitai and Chaitanya in praise of Gauridas’ cooking. The sight of his deities eating brought unlimited pleasure to the eyes of Gauridas Pandit.

One day, Gauridas Pandit wanted to dress the two Lords with jewelry. Reading the mind of the Pandit, the two deities decorated themselves with different ornaments fitted with rare jewels. When he entered the temple, the Pandit saw that the deities on the throne were already decorated. Gauridas was overwhelmed with emotion, and when he regained his normal composure, he saw the deities dressed as usual. “I have never seen those kinds of ornaments before”, thought Gauridas. “I wanted to decorate the body of my Lords, but I didn’t know what type of ornaments to use. My ignorance has now been removed.” As the Pandit was contemplating, the Lord said, “Ornaments made of flowers please me the most.” The Pandit decorated Nitai and Chaitanya with flower ornaments. Long flower garlands, draped from the neck to the feet of the Lord, created unparallel beauty. For fun, the Pandit placed a mirror in front of the Lords. The devotional activities of Gauridas Pandit became famous, but I have described them only in brief. ❧

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THE GLORIES OF GAURIDAS

The Poet Dina Hina Krishnadas

It is not possible to identify the author of this song with much certainty, as many Gaudiya Vaishnava poets have gone by the name Krishnadas. This song appears in two of the oldest and most widely accepted Bengali songbooks, *Sri Jagadbandhu Bhadra's Gaura-pada-taraṅgiṇī* and *Sri Gokulananda Sen's Pada-kalpa-taru*. In both books the song is credited to "Dina Hina Krishnadas". In his *A History of Brajabuli Literature*, Sukumar Sen describes a number of authors who used the name Krishnadas, but he only lists one who referred to himself as Dina Hina Krishnadas. This Dina Hina Krishnadas lived in the early 18th century and is assumed to have been a disciple of Srila Viswanath Chakravarti Thakur.

(sung in bhāṭiyāri rāga)

śrī-ṛṇḍāvana nāma ratna cintāmaṇi-dhāma
tāhe hari balarāma pāśa
subala-candra nāma chila ebe gaurīdāsa haila
ambikā-nagare yāra vāsa

He who was known as Subal Chandra and who resided with Lord Hari and Balaram in the jewel-like wish-fulfilling abode known as Sri Vrindavan is now staying in the town of Ambika as Gauridas.



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श्री कृष्णकथामृत बिन्दु

nitāi caitanya yāra sevā kaila aṅgikāra
cāri mūrte bhojana karilā
pūrave subala janu vāsa kaila rāma kānu
parateka ekhāne rahilā

Nitai and Chaitanya have accepted his service. In four forms they eat his offerings. Gauridas controls them just as Subal previously controlled Rama and Kanu.

nitāi caitanya vine āra kichu nāhi jāne
ke kahibe premere baḍāi
sākṣāte rākhila ghare hena ki karite pāre
nitāi caitanya dui bhāi

He doesn't know anything except Nitai and Chaitanya. Who can describe the greatness of his ecstatic love? He directly kept the two brothers in his house. What could they do?

preme lampha jhampa yāra pulakita huhuṅkāra
kṣaṇeke rodana kṣaṇe hāsa
tāra pāda-padma-reṇu bhūṣaṇa kariyā tanu
kahe dīna hīna kṛṣṇadāsa

That person who is leaping and jumping in ecstatic love, whose hairs are standing on end, who loudly roars in ecstasy, who cries one moment and then laughs the next — Krishnadas, the lowest of the low, makes the dust of the lotus feet of such a person the ornament on his body. ❧

— Translated from Jagadbandhu Bhadra's *Gaura-pada-taraṅgiṇī*. Sri Gauranga Press. Calcutta. 1931. Bengali.

FRAGRANT NECTAR

Śrīmad Bhāgavatam 10.89.20

ity etan muni-tanayāsya-padma-gandha
pīyūṣaṁ bhava-bhaya-bhit parasya puṁsaḥ
su-ślokaṁ śravaṇa-puṭaiḥ pibatya abhikṣṇam
pāntho 'dhva-bhramaṇa-parīśramaṁ jahāti

[Sri Suta Goswami said]: Thus did this fragrant nectar [of the *Bhāgavatam*] flow from the lotus mouth of Sukadev Goswami, the son of the sage Vyasadev. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life. ❧

— *Śrīmad Bhāgavatam*. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.



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THE DUST OF KRISHNA'S FEET

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Why is Vrindavan Dham worshiped? Because Vrindavan Dham is not different from Krishna. When you take a little dust of Vrindavan Dham that means you are taking the dust of Krishna's lotus feet. Vrindavan Dham is so important. (*Śrīmad Bhāgavatam* Lecture in Vrindavan, 17 September 1975.)

While you were walking you saw a devotee taking the dust of Raman Reti and putting it on his head. This is Vrindavan — the dust. Vrindavan dust is also Krishna. (*Śrīmad Bhāgavatam* lecture in Vrindavan, 3 April 1976.)

[The *gopīs* speaking amongst themselves about Krishna:] When he plays on His flute and calls the cows with Balaram, the river Yamuna stops flowing and waits for the air to carry dust from His lotus feet. (*Krishna Book*, chapter 35.)

When Akrura reached Vrindavan, the sun was setting. As soon as he entered the boundary of Vrindavan he saw the hoof prints of the cows and Lord Krishna's footprints, impressed with the signs of His soles — the flag, trident, thunderbolt and lotus flower. These symbols on the soles of the Lord's transcendental lotus feet

are worshiped by all the demigods and other great personalities throughout the three worlds. Upon seeing the footprints of Krishna, Akrura immediately jumped down from the chariot out of respect. He became overwhelmed with all the symptoms of ecstasy; he wept, and his body trembled. Out of extreme jubilation upon seeing the dust touched by the lotus feet of Krishna, Akrura fell flat on his face and began to roll on the ground.

Akrura's journey to Vrindavan is exemplary. One who intends to visit Vrindavan should follow the ideal footsteps of Akrura and always think of the pastimes and activities of the Lord. As soon as one reaches the boundary of Vrindavan, he should immediately smear the dust of Vrindavan over his body without thinking of his material position and prestige. Srila Narottama Das Thakur has sung in a celebrated song [*Prārthanā* 1.1.3], *viṣaya chāḍiyā kabe śuddha habe mana*: "When my mind will be purified after leaving the contamination of material sense enjoyment, I shall be able to visit Vrindavan." Actually, one cannot go to Vrindavan by purchasing a ticket. The process of going to Vrindavan is shown by Akrura. (*Krishna Book*, chapter 38.)

[The *nāgapatnīs* speaking to Krishna about their husband Kaliya:] "O dear Lord, we are simply astonished to see that he is so fortunate as to have the dust of your lotus feet on his head. This is a fortune sought after by great saintly persons.

Even the goddess of fortune underwent severe austerities just to have the blessing of the dust of your lotus feet, so how is it that Kaliya is so easily getting this dust on his head? We have heard from authoritative sources that those who are blessed with the dust of your lotus feet do not care even for the highest post within the universe, namely the post of Lord Brahma, or the kingship of the heavenly planets, or the sovereignty of this planet. (*Krishna Book*, chapter 16.)

[The *gopīs* speaking amongst themselves after Krishna left the *rāsa-līlā*.] Dear friends, just imagine how the dust of this place is transcendently glorious. The dust of the lotus feet of Krishna is worshiped even by Lord Brahma and Lord Shiva and the goddess of fortune, Lakshmi. (*Krishna Book*, chapter 30.)

[Balaram speaking to the leaders of the Kuru dynasty at the time he went to recover Samba:] The dust of Krishna's lotus feet is worshiped by all the great demigods. The Ganges water inundates the whole world, and since it emanates from His lotus feet its banks have turned into great places of pilgrimage. The principal deities of all planets engage in His service and consider themselves most fortunate to take the dust of the lotus feet of Krishna on their helmets. (*Krishna Book*, chapter 68.)

MAHAPRABHU'S DANCING

ON JANMASTAMI

Adapted from

Srila Narahari Chakravati Thakur's

Śrī Bhakti-ratnākara 12.3148-3168

One day while sitting in the house of Srivas, Mahaprabhu laughed and told the devotees, "Tomorrow is the birthday of Krishna." Knowing the mind of Prabhu, Srivas and others at once understood that tomorrow Vishwambar would dance in the dress of a cowherd boy. With supreme happiness, Srivas and the other devotees began preparing the necessary items. That day, the house of Srivas was filled with joy as the auspicious *abhiṣeka*, or bathing ceremony of Lord Krishna was performed. After the *abhiṣeka* they spent the entire night absorbed in the pleasures of *saṅkīrtana*.

At the end of the night, Lord Gaurachandra thoughtfully adopted the dress of a cowherd boy. Nityananda Prabhu, who is expert in this dress,

also decorated himself as a fresh young cowherd boy. Seeing Lord Gaurahari in that dress, no one could keep their patience. Ramai, Sundarananda, Gauridas and others also decorated themselves as cowherd boys, with no limit to their beauty. They all took earthen pots full of yogurt and butter, tied strings around the necks of the pots, and then tied the pots on both ends of a stick. Placing those sticks on their shoulders, they entered into the compound of Srivas. Absorbed in the mood of the cowherd boys, Srivas and Adwaita scattered curd and turmeric in the compound. Full of joyous dancing, singing, music, and joking, the home of Srivas was transformed into the abode of Nanda Maharaja.

[*Narahari Chakravati has composed the following song about this pastime:*]

(sung in *kāmoda rāga*)

*gorā mora gokulera śaṣī
kṛṣṇera janama āji kahe hāsi hāsi*

My Lord Gauranga is the moon of Gokul. Laughing again and again, he says that today is the birthday of Krishna.

*se āveṣe thira haite nāre
dhari gopaveśa nāce ullāsa antare*

In an introspective mood, he has adopted the dress of a cowherd boy and is dancing in a way that delights the heart.

*nitāi gopera veśa dhari
hāte laiṣā laguḍa nācaye bhaṅgi kari*

Nitai has also accepted the dress of a cowherd boy. Carrying a stick in his hand he dances in various ways.

*gaurīdāsa rāmāi sundara
nāce gopa-veṣe kāndhe bhāra manohara*

Gauridas Pandit and beautiful Ramai [the younger brother of Srivas Pandit] look enchanting as they dance in the dress of cowherd boys, carrying clay pots on their shoulders.

*śrīvāsa advaita gopa-veṣe
chaḍāya haladī dadhi manera ullāse*

In the dress of cowherd boys, Srivas and Adwaita joyfully throw turmeric and yogurt.

*keha keha nānā vādya vāya
mukunda mādhaba ye janama-līlā gāya*

While different persons played varieties of music, Mukunda Das and Madhaba Das sang about the birth pastimes of Krishna.

*kare sumanṅala nārīgaṇa
śrīvāsa ālaya yena nandera bhavana*

The ladies made many auspicious sounds, as if Srivas' house was the palace of Nanda Maharaja.

*jaya-dhvani kari bāre bāre
dhāya loka dhairaja dharite keu nāre*

Again and again the devotees shouted, "All glories! All glories!" No one could keep their patience.

*kata sādhe dekhe āṅkhi bhari'
śobhāya bhuvana bhule bhaṇe narahari*

Eagerly gazing on these pastimes, so many people felt complete satisfaction of their eyes. Narahari says that the whole world is enchanted by that beauty. ❧

— Translated from the Gaudiya Mission edition. Bagbazar, Calcutta. 1987.

CONTROLLED BY RADHA'S LOVE

Sri Srimad Gour Govinda Swami Maharaja

Krishna is controlled by Radharani's love. Jayadev Goswami has written in the *Gita Govinda*, *dehi pāda pallavam udhāram* — "O Radharani, I ask for your lotus feet. Please give them to me." In the *Caitanya-caritāmṛta* (ādi 4.82) we find, *govindānandinī rādhā, govinda-sarvasva* — Radharani is giving pleasure to Govinda, and that Govinda is everything for Radharani. Krishna completely belongs to Radharani. He becomes a madman for her. When Radharani takes bath in the Yamuna, Krishna takes bath downstream because all her remnants — scent, flowers, *kuṁkum* — will come floating down that stream and will touch Krishna's body. He is like a madman. Krishna becomes mad for Radharani. At night he goes to the courtyard of Radharani's house. Radharani's mother-in-law and sister-in-law chastise him, "Where is that Krishna? Wicked, naughty fellow!" Being afraid of them he hides there behind a *badarī* tree. He is like a madman.

To get Radharani's association and to touch her body, Krishna sometimes disguises himself as a washerman's wife and goes to her house. "Radharani, please give me your clothes, I will wash them." Sometimes he disguises himself as the wife of a barber, *nāpituṇī*. Traditionally, the wife of a barber puts *alatā*, a red substance, on the feet of the ladies. So Krishna would assume the form of a barber's wife and say, "Please, Radharani! Come, I'll put *alatā* on your feet." Such a madman!

Therefore, Krishna assumed the mood and complexion of Radharani and came as

Gauranga Mahaprabhu, and he cried as Radharani is crying for Krishna. Mahaprabhu said: (Cc. *antya* 19.35) *kva nanda-kula-candramāḥ* — "Where is that Krishna, the son of Nanda Maharaja?" *kva mandra-muralī-ravaḥ* — "Where is he who plays very sweetly with his flute?"

Mahaprabhu said, (Cc. *madhya* 2.15) *kāhāṇi karoṇi kāhāṇi pāṇi vrajendra-nandana* — "Where shall I go? Where shall I find Vrajendranandan, the son of Nanda Maharaja?" Mahaprabhu is Krishna, but he has assumed the mood and complexion of Radharani — he thinks he is Radha. So Radharani is greater than Krishna.

Caitanya-caritāmṛta (ādi 6.100) says, *kṛṣṇera samatā haite baḍa bhakta-pada* — The position of being a devotee is higher than that of equality with Lord Krishna. The *brahmavādīs* or *māyāvādīs* want to become the Supreme Lord, or become one with him. They are ignorant fools. Why do they want to do that? It is better to become Krishna's *bhakta*, devotee, because a devotee can become greater than Krishna. If you become a very dear intimate devotee of Krishna, Krishna will make you greater than him. So why are they trying to become one with him? Such nonsense! Become his devotee! Krishna says in *Bhagavad-gītā* (7.7) *mattaḥ parataram nānyat kiñcid asti dhanañjaya* — "O Dhananjaya, there is no one superior to me." But in actuality this is not true. Krishna is cheating. His devotee is greater! Such devotees can bind him or climb up on his shoulders. Yasodamata bound Krishna and Sridam-gopa climbed up on his shoulder. This is an example of *bhakta-vātsalya*. How dear Krishna's devotee is! Krishna says in the *Śrīmad Bhāgavatam* (11.14.15)

*na tathā me priyatama ātma-yonir na śaṅkarāḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

"O Uddhava, you are so dear to me. That *ātma-yonir*, Lord Brahma, is not so dear. Sankara, Lord Shiva, is not so dear. Lakshmi-devi, the goddess of fortune — she is not so dear. Balaram is not so dear. *Naivātmā* — I myself am not so dear as you are dear to me." So who is greater? The devotee. If you become a devotee then Krishna will make you greater than he is.

We find in the *Brahma Saṁhitā* (5.1):

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

Krishna is the cause of all causes and full of eternity knowledge and bliss. He is *parameśvara* — the supreme controller. Yet he

is also *bhakta-prema-bādhya* — bound up with the love of his devotee, and *bhakta-paratantra* — under the control of his devotee. The devotee is so great! Therefore, Krishna assumes the mood of a devotee and comes as a devotee. That is Chaitanya Mahaprabhu. ❧

— From a lecture on Cc. 1. 5.105-8, Bhubaneswar, 12 Oct. 1989.

KRISHNA WANTS MILK

Srila Bilvamangala Thakur's
Kṛṣṇa-karṇāmṛta 2.59

The following verse from a Kerala version of Kṛṣṇa-karṇāmṛta is not found in other editions, and is thus considered by some scholars to be interpolated.

mātaḥ kiṁ yadunātha dehi caṣakaṁ kiṁ tena pātum payas
tan nāsty adya kadāsti vā niśi niśā kā vāndha-kāodayaḥ
āmilyākṣi-yugaṁ niśābhyupagatā dehīti mātur muhur
vakṣojāṁśuka-karṣaṇodyata-karaḥ kṛṣṇaḥ sa puṣṇātu naḥ

“O Mother.”

“What is it, son Yadunantha?”

“Give me the cup.”

“What for?”

“To drink milk.”

“There is no milk right now.”

“When will it come?”

“At night.”

“What is night?”

“When darkness comes.”

“Night has come!” said Krishna closing his eyes and repeatedly tugging on her upper cloth.



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May Lord Krishna, who performed such pastimes, protect us!

THOUGHTS: Krishna is acting under the influence of his *yoga-māyā* potency — he forgets his position as the Supreme Lord. By acting like a small child who thinks that he can invoke darkness by closing his eyes, Krishna enhances the *vātsalya-prīti*, the parental loving ecstasy, of Mother Yasoda.

Krishna's closing his eyes also gives a lesson in the meaning of *darśana*, seeing. Srila Bhaktisiddhanta Saraswati Thakur has taught that the common person's conception of the meaning of “*darśana*” as going to a place of worship and seeing the deity is incorrect. There are two principles: *draṣṭā* and *drṣṭa*, the seer and the seen. As conditioned souls we do not have the ability to see Krishna. *Padma Purāṇa* describes: *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* — “One cannot perceive Krishna or his manifestations such as his name, form, qualities, and abode with material senses.” Srila Bhaktisiddhanta taught that the real meaning of *darśana* is for Krishna to see us. We should go to the temple not to proudly stand before the deity and try to measure and examine the Lord with our mundane vision. Rather, we should go to humbly present ourselves before the Lord for him to inspect us — to inspect the quality of our service, our *bhajan*, and our devotion. Everything in both the spiritual and material worlds exists for the ultimate purpose of being seen by Krishna for his pleasure. Therefore, if Krishna closes his eyes and no longer casts his merciful glance, a devotee considers that all the worlds have become truly dark.

Krishna tugged on the choli, the garment covering Mother Yasoda's breast. Why is that? By doing so he reminded Yasoda of the intimate and sweet exchanges they shared when Krishna was nursing from her breasts. By pulling on her upper cloth, Krishna indicated to her that it was her responsibility to provide him milk. Also, by reminding her of his pastime of nursing from her breasts, Krishna pulled on not just the upper cloth of Yasoda but on her heartstrings as well. Krishna's desire is not actually for milk; he hankers for the love of Mother Yasoda. He is therefore known as *rasika-śekhara* — the foremost enjoyer of the mellows of love. — MD

— Sanskrit and adapted English translation from *Kṛṣṇakarṇāmṛtam* translated by Dr. K. P. A. Menon. Nag Publishers. Delhi. 1994.



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Special
Radhastami
Issue

DON'T IMITATE RADHARANI

His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada



When one becomes an *uttama-adhikārī*, *mahā-bhāgavata*, he does not see anyone as a demon. He sees, "Everyone is worshiping Krishna. Only I am not worshiping." This is *mahā-bhāgavata*. Just like Radharani, she always feels that, "I do not know how to love Krishna. Oh, here is a *gopī*. How she loves Krishna!" This is called *mahā-bhāva*. So we should not imitate Radharani. Just like Chaitanya Mahaprabhu, he is the symbol of Radharani's *mahā-bhāva*. He says, "I do not love Krishna. I do not know how to love Krishna."

If you cry and somebody asks, "Why are you crying?"

"Well, it is a show. I am making a show of crying."

A truly qualified devotee will instead answer, "If I would have loved Krishna, then being without him I would have died long, long ago. The fact that I am still living without Krishna means I do not love Krishna." This is *mahā-bhāgavata-bhāva*, separation.

*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

Lord Krishna, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with his feet, or he may render me brokenhearted by not being present before me for a long duration of time, but still he is nothing less than the absolute lord of my heart.

This is *mahā-bhāgavata*. We should not imitate such a person, but also we should not remain a *kaniṣṭha-adhikārī*. We must come to the *madhyama-adhikārī*, middle stage. These stages will gradually manifest if we simply try to develop our attachment for Krishna. ❀

— From a lecture Ahmedabad. 13 December 1970.

LET RADHA APPEAR IN OUR HEARTS

Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada

Let that personification of supreme magnanimity, Srimati Radharani, who is always eager to collect the mercy of the Supreme Lord on behalf of all living entities, appear in our hearts and make her presence known. Let her appearance be our object of worship. If we worship the one who is Govinda's own wealth, the one who makes him wealthy, the one who is everything to Govinda, then we will understand what worship is. If after reading the 18,000 verses of *Śrīmad Bhāgavatam* we do not come to know about her, then our reading was in vain.

If by some unknown *sukṛti* we get the association of those who are close to Sri Vrishabhanu-nandini (Srimati Radharani), if we are fortunate enough to hear about Her, then we can get the inspiration to proceed towards our supremely beneficial goal. She is everything to the son of Nanda, who is the reservoir of all ecstasy, and we will never attain devotional service to Govinda without serving her and her servitors. ❀

— From a lecture on *Rādhāṣṭamī* day in 1931 at the Saraswat Natmandir of the Sri Gaudiya Math. Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997. Pages 99–100.

KRISHNA’S DEBT TO THE GOPIS

Sri Srimad Gour Govinda Swami Maharaja

The *gopīs* have given up everything while being devoid of even the thought that Krishna is *svayam-bhagavān*, the Supreme Personality of Godhead. They only know that Kanu, the son of Nanda Maharaja of Vrajabhumi, is their most beloved, their life, and their object of love — *prema-sarvāśraya*. He is their everything. With that *prema* they have given up everything. In the literature of the world you will never find such *tyāga*, such renunciation. It is incomparable. By their love, Krishna’s promise was broken. His promise is, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham* — “As someone approaches me I reciprocate accordingly.” [Bg. 4.11] Krishna never becomes indebted. He always repays his debts. But this promise of his was broken by the *gopīs*. Because the *gopīs* don’t want anything, how will he repay them? If they have some intention, some desire, then Krishna could have repaid them. But the *gopīs* don’t want anything. Therefore His promise is broken. The *gopīs* don’t want *svarga-sukha*, *bhukti-sukha*, *mukti-sukha*, *siddhi-sukha*, or *sevā-sukha* — heavenly enjoyment, material enjoyment, the happiness of liberation, the happiness of mystic perfections, or the happiness of service. They don’t want anything. So what will Krishna give them? How will He repay them? Because they don’t want anything, Krishna’s promise — *ye yathā mām prapadyante tāms tathaiva bhajāmy aham* — had been broken.

Three Reasons

There are three reasons why Krishna’s promise was broken. The first reason is because the *gopīs* don’t want anything for themselves. They are not interested in *ātmā-sukha*,

their own happiness and enjoyment. So Krishna has nothing to give them.

The second reason is that they only have one desire, to please and give happiness to Krishna. They have no other desire. They only have desire for the pleasure and happiness of Krishna. When one wants to give all pleasure and happiness to Krishna, what does he or she have to do? One has to give up one’s own happiness. When someone gives everything, then the one who accepts becomes indebted. Then how will he pay them back?

The third reason is that the *gopīs* attention is single-pointed, only on Krishna. On the other hand, Krishna’s attention is multi-pointed. Because Krishna is the reservoir of all mellows, He reciprocates appropriately with all types of *bhaktas* — *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya* — and therefore his attention is multi-pointed. But the *gopīs* are single-pointed. Therefore Krishna’s promise, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*, is broken when He sees the love of the *gopīs*. He has said, *na pārāye ’ham* [Bhāg. 10.32.22] — “I have become completely indebted to you. I cannot pay you back, because you don’t want anything. What shall I do?” To pay back his debt he became Gaura, assuming the mood of Radharani. Now he is paying back that debt by crying, crying, crying for Krishna, as Radharani is crying and feeling acute pangs of separation from Krishna. This is Gaura. He is Krishna, but the feeling, the mood, is exactly like that of Radharani. As Radharani is crying, crying, crying, and drowning herself in this unfathomable ocean of separation, similarly, Gaura is burning himself with the fire of separation from Krishna. He is always crying and crying and talking like a madman, just as Radharani was crying and talking like a madwoman. The symptoms of madness in Gaura and Radharani are exactly the same. That is why Mahāprabhu relished the songs of Vidyapati, Chandidas and Jayadev in the association of Raya Ramananda and Swarup Damodar Goswami.

I don’t know if there are any *bhaktas* here who can relish this thing. One who is in bodily consciousness cannot relish this, cannot understand it. It will never touch them. Prabhupada has written here in this purport [Cc. ādi 13.42] that unless you go above bodily consciousness how can you understand and relish it?

Questions

Devotee #1: The *gopīs* are completely free from bodily consciousness, how can we become like that? I'm a conditioned soul. I'm not a...

Gour Govinda Swami: Develop your love for Krishna and then you'll become free from the conditional stage. Put Krishna on the platform of love. Why are you putting your body and bodily relations on the platform of love? Give up that thing. Give up all lusty material desires. You have so many lusty desires. Give them up for Krishna. How are the *gopīs* acting? How are the *gopīs* busy, day and night? *kāma-kṛṣṇārpaṇa* — Be as lusty as the *gopīs*. The *gopīs* are lusty to give all pleasure and enjoyment to Krishna. They don't want anything for themselves. Although the *gopīs* are in a dying condition, burning in the fire of separation, still they are not dying. Radharani said, "Because He has made us taste that nectar mellow, our bodies have become deathless. But still we are feeling the pain of death."

How is it that they are feeling the pain of death but not dying?

"If someone dies, then his or her pain is finished. But when we are dying, death doesn't come to us. Our bodies have become deathless because He has made us taste, *adhara-sudhā*, the nectar of His lips. *tapta-ikṣu-carvaṇa* — It is like chewing very hot sugarcane. The mouth is burning, but one cannot give it up."

Such is their condition. This is love for Krishna. This is His mercy. This is the test of how much you love Krishna: You feel yourself in a dying, painful condition, but still you cannot give up Krishna. By this separation the love survives and grows. If there were always union, then love would have met an untimely death. *Viraha*, separation, makes the love survive. Therefore Krishna puts them in this ocean of *viraha*. That is Krishna's mercy. He puts the *gopīs* and Radharani in the ocean of *viraha*. Thereby the love survives and grows.

Devotee #2: It seems like a contradiction. On the one hand Srila Prabhupada is saying in his purport [Cc. ādi 13.42] that the materialists should not read about Krishna's pastimes with the *gopīs*. Then on the other hand Prabhupada also says that if one has sex desire then by reading about the *rāsa-līlā* pastimes they will become free from lust.

Gour Govinda Swami: Lust is the disease of the heart. The *Bhāgavatam* states, *kāmaṁ hṛd-rogaṁ āśv apahinoty* — by hearing *rādhā-kṛṣṇa-prema-līlā* from the right source, from the lips of a *vaiṣṇava* who is on the platform of love and who is always feeling the *gopī's bhāva* of separation from Krishna, it will act as a medicine. [Bhag. 10.33.39]

Devotee #2: So Srila Prabhupada's statement in the purport is referring to someone who is not hearing from a *vaiṣṇava* but is only reading?

Gour Govinda Swami: Yes. Then one will get the reverse effect. He will imitate and become a debauchee, and then there will be social scandals.

Devotee #2: So the key is that one should hear from the lips.

Gour Govinda Swami: Yes, hear from lips. If you only read, you cannot understand. Hear from the right source. And if you are on that level then you can understand. Then you can relish this subject. Otherwise you cannot understand such topics because they are not material.

Devotee #2: What if the guru tells you to read these subjects?

Gour Govinda Swami: Why will the guru say that? The guru knows what level the disciple is on. He will debar you, "Don't read." No. You cannot understand. If you read, only the reverse effect will come and you will imitate. You will think, 'Oh, Krishna is doing like this, or the *gopīs* are doing like this. Let me also do that.' There is no question of imitation. That won't help you. When you become elevated to that level then spontaneity has come. It comes by the association of *sādhus*. By the *sādhus'* mercy you may be elevated to that level. Otherwise there is no other means. The mercy of such *sādhus*, *vaiṣṇavas*, is required." ❧

— Excerpted from *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar, Orissa. 2003. Pages 207-209, 236-237.

ALL BRIJBASIS CHANT

"RADHE RADHE"

There is a saying in the *vrajabāsī* language, *ḍāra ḍāra aura pāta pāta pai śrī rādhe rādhe hoyā* — What to speak of active living entities, even every branch and leaf of the trees chants, "Radhe! Radhe!" ❧

— *Vaiṣṇava Kaṇṭha-hāra*. By Sri Krishna Balaram Swami. Prabhupada Institute of Culture. Baltimore, MD. 1988. Page 181.

**MAHAPRABHU OBSERVES
RADHASTAMI IN THE HOME OF
PUNDARIK VIDYANIDHI**
Srila Narahari Chakravati Thakur's
Śrī Bhakti-ratnākara 12.3178-3213

One day, with a smile, the son of Mother Saci told Pundarika Vidyanidhi Prabhu, “Tomorrow we shall observe the birthday ceremony of Sri Radhika in your house.” Vidyanidhi was overjoyed hearing this news. He rushed to his house to arrange everything for the festival. The next day, Prabhu came to the house of Vidyanidhi with his associates and followers, sat down in their midst, and performed the *janma-abhiṣeka*, bathing ceremony of Sri Radhika on her birthday. What can I say about the emotions Mahaprabhu exhibited at that time?

*āju gorācānda gaṇa-saha gopaveśe
tile tile adhika vibhola se nā rase*

Today, Gaurachandra in the dress of a cowherd boy, accompanied by his associates, gradually became completely overwhelmed with loving mellows.

*hāse laha laha cāhe gadādhara pāne
vahaye ānanda vārī dhārā du’ nayane*

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The son of Saci laughed, moved to and fro, and looked towards Gadadhar while tears of ecstasy streamed from his two eyes.

*mukunda mādhaba vāsu ullāsa hiyāya
rādhikā janama carita sabhe gāya*

Greatly delighted, Mukunda, Madhava and Vasu sing the pastimes of Radhika's birth.

*bāje khola karatāla bhuvana-maṅgala
nāce pañhu dharaṇī karaye ṭalamala*

The sounds of the *mṛdaṅga* and *karatālas* made the whole world auspicious, while the dancing of myriad feet made the earth tremble.

*gaurīdāsa ādi nāce bhāra kari’ kāndhe
dekhite se gopa-veśa kebā thira bāndhe*

Gauridas and others dance while carrying pots on their shoulders. Seeing their cowherd dress, who can sit quietly?

*kata sāthe nāce puṇḍarīka vidyānidhi
chadāiyā navanī haladī dudha dadhi*

Among them, Pundarik Vidyanidhi dances and snatches away butter, turmeric, milk and yogurt.

*nitāi advaita śrīvāsādi raṅga dekhi’
bhāse sukha samudre phirāte nāre āṅkhi*

Those who saw the joking pastimes of Nitai, Advaita, Srivas and the others floated on the ocean of happiness and couldn't take their eyes away.

*kī nārī puruṣa dhāya ei raṅga dekhte
dāṇḍāiyā aṅgane cāhaye cāribhite*

Whether woman or man, everyone ran to see these pastimes, standing inside the courtyard.

*dekhi’ goparūpera mādhuri anupama
keha kahe, — ‘nāce i’ki kanakera kāmā’*

Seeing the cowherd boy's form full of matchless sweetness, someone said, “What is this dancing golden treasure?”

*deva-gaṇa nācaye kusuma vṛṣṭhi kari’
jaya jaya diyā raṅge nāce narahari*

The demigods dance and rain down flowers. Saying, “All glories! All glories!” Narahari dances in sheer delight. ❀

— Translated from the Gaudiya Mission edition. Bagbazar, Calcutta. 1987.



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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• HARIDAS THAKUR AND THE MUSLIM KING

Adapted from Srila Vrindavan Das Thakur's Śrī Caitanya-bhāgavata

• THE GLORIES OF SRILA HARIDAS THAKURA

By an unknown medieval Gaudiya Vaishnava

ETERNAL ASSOCIATES IN THE MATERIAL WORLD

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

To answer your second question, you should know that Arjuna and Kunti Devi are not in Krishnaloka. They are eternally associated with Krishna only in the material world. Just like Krishna is always in the spiritual world, so similarly he is always in the material world and his pastimes are going on there also. In the material world, Krishna also has eternal associates such as Arjuna and Kunti Devi. There is a difference between the body and soul of Arjuna and Kunti Devi, but although Arjuna is with Krishna in innumerable different material universes at one time, still there is only one spirit soul who is Arjuna. This spirit soul expands into many different bodies and thus you can understand that there are also incarnations of devotees as well as incarnations of Krishna. This is the unlimited power of the spirit soul. Such conception cannot be understood while one is still in the conditioned state. ❧

— Letter to Saradiya. 12 December 1968.

HARIDAS THAKUR AND THE MUSLIM KING

*Adapted from Srila Vrindavan Das Thakur's
Śrī Caitanya-bhāgavata ādi 16.18-71*

The eternal associate of the Lord, Haridas Thakur, appeared in a Mohammedan family in the village of Budhan, East Bengal. Due to

[next column](#) ❧

his mercy, that province is filled with *kīrtana* even today. After residing there for some time, he shifted to the bank of the Ganga at Phuliya, near Santipur.

Haridas was completely renounced from material enjoyment and his mouth was always beautified with the chanting of Krishna's names. He did not give up chanting the names of Govinda for even a moment, and as a result he was constantly manifesting various ecstatic symptoms. Sometimes he danced alone and sometimes he roared like a mad lion. Sometimes he cried loudly and sometimes he laughed loudly. He manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring. Haridas' entire body became wet as tears of love flowed from his eyes. Even staunch atheists would offer him respect.

Once the local Kazi went to his respected superior, the king of Bengal, and complained about Haridas. "Haridas is a Muslim, but he follows the religion of the Hindus. Please call him and consider his case."

Hearing the words of the sinful Kazi, the sinful king immediately ordered that Haridas be arrested without delay. Haridas was not even afraid of death personified, what to speak of the Muslim rulers. As he was brought to the court of the king, Haridas chanted the name of Krishna. Hearing about Haridas' arrest, pious persons felt morose.

In the king's prison were some respectable persons. When they heard that Haridas had been put in prison with them they became pleased at heart. "Haridas is a great *vaiṣṇava*. By seeing

him our distress will be vanquished.” The prisoners persuaded the guards to let them see Haridas. When Thakur Haridas saw the prisoners, he glanced mercifully upon them. Seeing the lotus feet of Haridas Thakur, all the prisoners devotedly offered obeisances to him and ecstatic devotional symptoms manifest in their bodies. When Haridas saw the prisoners’ devotion, he mercifully smiled at them and gave them an ambiguous blessing: *thāka thāka, ekhana āchaha yena-rūpe* — “Stay, stay as you are now.”

Unable to understand his equivocal words, the prisoners felt some sadness. Haridas then mercifully explained: “You have not understood the meaning of the blessings I gave, and therefore you are lamenting. I never award inauspicious benedictions. Carefully try to understand. As your minds are presently fixed on Krishna, let them stay that way forever. Your present state of mind is auspicious for you because you have received the opportunity to cultivate Krishna consciousness by giving up endeavors for material enjoyment. Therefore, always remain engaged in chanting Krishna’s names and in remembering Krishna. Here you have no envy or trouble from others, so you can humbly chant and think of Krishna. If you again return to material enjoyment, by bad association you’ll forget everything about Krishna. One cannot achieve love for Krishna as long as he is engaged in sense gratification. You should know for certain that Krishna is far away from such persons. The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death. The nature of material enjoyment is that one makes the same mistake again and again. Therefore I did not mean ‘Stay there in prison,’ but rather, ‘Stay free from thoughts of material enjoyment and always chant the name of Hari.’ Do not even slightly lament that I gave you this blessing in an ambiguous way. I glance mercifully on all living entities. May you all have firm devotion for Lord Krishna. Don’t worry. I guarantee that within two or three days you will be freed. After offering the prisoners his best wishes, Haridas went before the king.

Seeing Haridas’ brilliant effulgence, the king respectfully offered him a seat and said, “My dear brother, how have you become so degraded? There is no birth superior to one in a Muslim family. Why have you accepted the behavior of the inferior Hindus? We don’t even

eat rice touched by the Hindus because they are low-class. How will you be delivered after death if you transgress the Mohammedan religious principles and follow other religious principles? Give up such sinful behavior and recite the Koran. Then you will be freed from the sin incurred by following the Hindu religion.

After hearing the king, Haridas laughed and said, “How wonderfully the illusory energy acts!” He then sweetly said to the king, “Listen, dear sir. The Supreme Lord of all is one without a second. The Hindus and Muslims differentiate the Lord only by name, but in spiritual vision the Lord is one. This is confirmed in the *Purāṇas* and the Koran. The Supreme Lord sits in everyone’s heart and accepts their devotion. I am only acting under the inspiration of the Supreme Lord. By his own desire, a Hindu *brāhmaṇa* may also become a Muslim. What can the Hindus do? That is his karma. Dear sir, now you can judge. If I’m at fault then you may punish me.”

Hearing Haridas’ conclusive statements, the Muslims were all satisfied. Only the sinful Kazi instigated the king, saying, “Punish him. This miscreant will create other miscreants, and he’ll bring a bad name to the Muslim community. Therefore punish him in an exemplary way, as a warning to others so that this may not happen again. Or at least make him recite the confession from the Koran.”

The king again requested Haridas, “O brother, just recite the confession from the Koran and you’ll have nothing to worry. Otherwise the Kazis will punish you and you’ll be forced to recite the Koran anyway. In this way you’ll be humiliated.”

Haridas said, “One cannot do anything other than what the Supreme Lord desires. Know for certain that the Lord awards the results of one’s offenses.

*khaṇḍa khaṇḍa hai deha yāya yadi prāṇa
tabu āmi vadane nā chāḍi hari-nāma*

“Even if my body is cut into pieces and I give up my life, I will never give up chanting the Lord’s holy name.” (94)

After hearing Haridas’ statement, the king asked the Kazi, “Now what will you do with him?”

The Kazi replied, “Take his life by having him beaten in twenty-two marketplaces. If he survives, then we’ll understand that his words are true.” The Kazi then called the

guards and sternly ordered them, “Beat him in such a way that he will die. If a Muslim who follows the Hindu religion is killed, he will be delivered from that sin.

The miscreant guards then took Haridas from market to market and mercilessly beat him. Haridas simply remembered the name of Krishna, and on account of that ecstatic remembrance he felt no pain. The pious people were greatly distressed to see the excessive beating of Haridas. Someone said, “The entire kingdom will be destroyed because they are torturing such a saintly person.” Someone angrily cursed the king and the Kazi, and someone else was prepared to fight them. Another person fell at the feet of the Muslims and said, “I’ll give you some money if you don’t beat him so hard.” Nevertheless the sinful guards showed no mercy, and they continued angrily beating Haridas from market to market.

What to speak of Haridas himself, even one who remembers his activities is immediately relieved of all material miseries. By the mercy of Krishna, Haridas felt no pain whatsoever in spite of such heavy beating. Rather, Haridas felt sorry for the sinful guards who were engaged in beating him, and he prayed, “O Krishna! Be merciful on these living entities! Forgive their offense of torturing me.”

In this way, the sinful guards beat Haridas Thakur in the various marketplaces. They beat him severely in order to kill him. But Haridas was not even disturbed by their beating. The Muslims were astonished to see this, and thought, “Can a human being survive after such a beating? “If we beat someone in two or three marketplaces, they die. But we’ve beaten him in twenty-two marketplaces, still he has not died, and moreover we see that he is smiling! Is he a powerful saint?”

The Muslim servants who had been beating Haridas then said to him, “If we cannot somehow or other beat you to death, our masters will be very angry with us. Then they will kill us out of anger.”

Haridas smiled and said, “If my remaining alive creates a problem for you, then I will give up my body right now.” After saying this, Haridas entered into deep meditation on Krishna. Endowed with all mystic powers, Haridas then became motionless and his breathing stopped.

Seeing this, the Muslims were struck with wonder. They took his lifeless body before the king.

The king ordered them, “Bury him.” But the Kazi countered, “Don’t do that. If you bury him he will achieve a higher destination. Better you should throw his body into the Ganga. That is a proper punishment for his sinful activities of accepting Hindu religion and chanting the names of the Hindus’ God. In this way he will suffer miseries forever.”

Following the Kazi’s instructions, the guards took Haridas’ body to throw in the Ganga. As they were preparing to throw his body in the river, Haridas sat in ecstatic meditation, and Lord Viswambhar entered his body. Suddenly, although the strongest Muslims tried to push Haridas, they found that he was as immovable as a stone pillar. Who had the power to move his body when it had become the abode of Lord Viswambhara? Haridas remained absorbed in the nectarean ocean of love for Krishna and had no external feelings. He did not even know whether he was in the sky, on the land, or in the waters of the Ganga. This is not at all astonishing for Haridas, for Lord Gauracandra constantly resides in his heart. While fighting with the demons, Hanuman protected the prestige of the *brahmāstra* weapon released by Indrajit by apparently allowing its influence upon him. Similarly, Haridas Thakur accepted the beating of the Muslims in order to teach the highest ideal of tolerance to the world. Since Haridas was personally protected by Govinda, how could anyone harm him? What to speak of Haridas himself, even one who remembers his activities is immediately relieved of all material miseries. When the Muslims finally managed to throw Haridas into the river, they were surprised to see his body floating in the Ganga. After some time Haridas regained his external consciousness by the will of the Lord. He then came to the shore and got out of the water in great ecstasy and started for Phuliya while loudly chanting the names of Krishna.

Seeing the extraordinary potency of Haridas, the Muslims’ minds changed and they forgot their envy. They considered Haridas a powerful saint and offered him obeisances. Thus they were delivered from material bondage. Sometime after Haridas had regained his external consciousness, the Muslim king came to meet him. Seeing the king, Haridas laughed mercifully. With great awe and reverence, the king folded his hands and humbly said to Haridas. “Now I know for

certain that you are a powerful saint, for you are firmly convinced that the Supreme Lord is one. All the so-called yogis and *jñānīs* simply speak big words, but you have actually attained perfection. O sir, I have personally come to meet you. Please forgive all my offenses. You are freed from arrest. By your own sweet will you may go wherever you like and worship your beloved Lord without disturbance. Though we are most abominable and sinful, please forgive all our unforgivable offenses and glance mercifully on us.”

After glancing mercifully on the Muslims, Thakur Haridas entered Phuliya while loudly chanting the names of Hari. He arrived before an assembly of *brāhmaṇas*, who upon seeing Haridas were filled with happiness. The *brāhmaṇas* then began to chant the names of Hari, and Haridas began to dance in ecstasy. Haridas displayed endless ecstatic transformations like crying, shivering, laughing, falling unconscious, standing of the hairs on end, and roaring. In ecstatic love, Haridas crashed to the ground. Seeing this, the *brāhmaṇas* began to float in ecstasy.

After a while, when Haridas became pacified, the *brāhmaṇas* sat around him. Haridas then told them, “Don’t feel sorry for me. I have heard blasphemy of the Lord. That is why He has punished me. Whatever happened to me was for my benefit. The Lord has relieved me of my great offense by awarding me a token punishment.

One who hears blasphemy of Lord Vishnu is sent to the hell known as Kumbhipak, and with my sinful ears I heard so much blasphemy of the Lord. Therefore the Lord has given me an appropriate punishment so that I may not commit such sins in the future.”

Haridas and the *brāhmaṇas* then fearlessly enjoyed congregationally chanting the holy names of the Lord.

In the *Skanda Purāṇa* it is stated:

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ*

Whoever kills or blasphemes a *vaiṣṇava*, whoever is envious of or angry at a *vaiṣṇava*, and whoever does not offer obeisances or feel joy upon seeing a *vaiṣṇava* certainly falls into a hellish condition.

According to this infallible scriptural decree, the Yavanas who had beaten Haridas were soon destroyed along with their families by severe diseases like cholera and smallpox. ❧

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001.

THE GLORIES OF SRILA HARIDAS THAKURA

By an unknown medieval Gaudiya Vaishnava

(sung in śrī rāga)

*jaya jaya prabhu mora ṭhākura haridāsa
ye karilā harināmera mahimā prakāśa*

All glories! All glories to my lord Thakur Haridas, who manifested the greatness of the holy name!

*gaurabhakta-gaṇa madhye sarva agraganya
yāra guṇa gāi kānde āpane caitanya*

Among all the devotees of Gaura, Haridas is the best. Singing the glories of Haridas’ character, Chaitanya Mahaprabhu himself cried.

*advaita ācārya prabhura prema-sīmā
teṇho se jānena haridāsera mahimā*

Adwaita Acharya Prabhu is the last limit of love for Mahaprabhu. He could grasp the depth of the glories of Haridas Thakur.

*nityānanda-cāṇḍa yāre prāṇa hena jāne
caraṇa paraye mahī deha dhanya māne*

Haridas Thakur knows the moonlike Nityananda as his life and soul. The touch of the lotus feet of Haridas makes the earth auspicious. ❧

— Translated from *Gaura-pada-taraṅginī*. Jagadbandhu Bhadra (editor). Sri Gauranga Press. Calcutta. 1931. Bengali.

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Highlights


- **AN INJUNCTION FOR ALL KRISHNA CONSCIOUS CENTERS**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
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- **THE BLIND MEN AND THE ELEPHANT**
John Godfrey Saxe

AN INJUNCTION FOR ALL KRISHNA CONSCIOUS CENTERS *His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*



If one has the proper means and wealth, he should occasionally invite the devotees of Lord Chaitanya who are engaged in preaching all over the world and hold a festival at home simply by distributing *prasādam* and talking about Krishna during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Krishna consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In *Śrīmad Bhāgavatam* (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). One should worship Lord Chaitanya Mahāprabhu and His four associates, the *pañca-tattva*, by distributing *prasādam* and holding congregational chanting. Indeed, that *yajña* or sacrifice is most recommended in this Age of Kali. In this age,

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other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty. 

— Purport to Cc. *madhya* 3.203.

ATTRACTION *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

Question: Whom does Krishna attract?

Srila Prabhupada: The personality called “Krishna” attracts the three worlds. It is reality that attracts. Whom does Krishna attract? Magnets attract iron; they will not attract wood. Similarly, the worshipable Lord attracts the servitors, who are eager to serve him, to worship him. The servitors are attracted by the charm of service. But if the servitor is distracted from the path by something else, then this original attraction will evade him. On one side there is the attraction of the material world, which is the cause of all bondage; on the other side there is the attraction of Krishna, which is the cause of all bliss. In this world, the objects of the senses — the form, the smell, the touch, the sounds of external objects — are very close to me. That is why I, the weak person, become attached to them. Under the circumstances,



only if we can continuously hear about the Supreme Lord from guru and *sādhū* can we be protected from these nearby enemies. If we are not attracted by the lotus feet of Krishna then we will definitely be attracted by *māyā*. When Krishna's name, form and pastimes attract us then we will get some relief from our present role as the enjoyer, as imitation Krishnas. The more we discuss topics of Krishna the more we will get rid of this false identity of ourselves as the enjoyer. Then Krishna will really attract us. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

THE INEVITABLE DEGRADATION OF RELIGION *Srila Thakur Bhaktivinode*

[Addressing a “dear critic”:] You nobly point to the immoral deeds of some common and perverted *vairāgīs* who shamelessly call themselves “the followers of the *Bhāgavata* and the great Chaitanya”. You nobly tell us that unless Vyasa is purely explained he may lead thousands of men into great trouble in times to come. But, dear critic, study the history of ages and countries! Where have you found the philosopher and the reformer fully understood by the people?

The popular religion is fear of God and not the pure spiritual love which Plato, Vyasa, Jesus, and Chaitanya taught to their respective peoples. Whether you give the absolute religion in figures, or simple expressions, or teach it by means of books or oral speeches, the ignorant and the thoughtless must degrade it. ❀

— From an English lecture delivered in 1869 at Dinajpur, West Bengal. Printed in *The Bhagavata*. Gaudiya Mission. Baghbazar, Calcutta. 1982.

BECOME WORTHY

Sri Srimad Gour Govinda Swami Maharaja

I am not qualified, but when my Guru Maharaja gives me a task I should make myself qualified, otherwise I will lose what I have. Krishna is like a brightly burning effulgent sun. If you do not deserve, if you don't qualify yourself, how can you remain before this blazing sun? You'll be burnt to ashes. First, qualify yourself.

You should be serious, “How can I be qualified enough to carry out what my guru maharaja has given to me and in this way deserve Krishna?” This is most important. But you never try for it. You are never conscious of it. You think, “Oh, I am now a very great *paramahansa*.” Instead, you should cry, “How can I become qualified and worthy? Otherwise I will not be able to keep what my guru has given me.”

There is a story about a crow that once saw a ripe bitter melon plant. Although it tastes bitter, it is very nice. The crow wanted to have it. He went to the plant, “Please, I want to take this ripened fruit.”

The plant said, “You can't have it.”

“Why?”

“It requires much work to produce such a fruit. The gardener has prepared the ground and planted the seed. With watering, it gradually germinated. This creeper developed, then flowered. Fruits came and ripened. How can you expect to get these things all of a sudden? First you must prepare the ground with a plow and make it nice. Then make a fence, clean and root out the weeds and put the seed. Water it regularly and the seed will germinate. Then there will be flowers, and then you will get the ripened fruit. Otherwise, how can you get it?”

“All right, all right. What do I have to do?”

“You should first plow the ground for sowing the seed.”

“So a plow is required. How can I get a plow?”

The plow is wooden and has an iron part that is required to make furrows in the ground. The blacksmith puts the iron in the fire, makes it red hot, and then beats it with a big hammer.

The crow went to the blacksmith, “Please give me that iron so I can take it to the carpenter, make a plow, and plow the land.” The blacksmith had the iron in the fire. It was red hot. He said, “Are you qualified to take this burning iron?”

“Oh, yes.”

“Can you take it now? It will burn you if you are not worthy.”

He said, “Yes, please give it to me. I am all right.”

The blacksmith gave him the iron and the crow was burnt to ashes — finished.

You are not worthy. You are not qualified enough. How can you take this thing? First, qualify yourself. Make yourself worthy. Guru is giving you Hari — Krishna, but you should take care of him or else the reverse effect will be there. There are *aparādhās* to watch for and regulative principles to be maintained. Associate with *sādhus*, chant the holy name, hear *Śrīmad Bhāgavatam* — engage yourself 24 hours a day in the loving service of the Lord under the guidance of a bona-fide *sādhū vaiṣṇava guru*. It is a razor-edged path, very sharp. If there is the slightest negligence you will fall down from the path. Guru has said all these things and you should follow, accept it as it is and make yourself worthy. But you are not doing anything. You are not following the instruction of guru. You are thinking, “Oh, now I have gotten everything.” If you think like that then you will lose whatever you have gained.

Devotee: Some devotees say that now that Srila Prabhupada has left they don’t know how to get his mercy and they are not sure what to do. In reply you said that if someone is really eager, their guru can appear in different forms to help. Can you explain?

Gour Govinda Swami: This is a most important question. You can see your guru if you have developed the right vision. Prahlād Maharaja saw the Supreme Lord in a stone pillar. But his father saw only the stone. You can see your guru if you are really eager to see him. “Yes, my guru is here. He is speaking to me.” If you are really thirsty you will cry for water and run, “Where is water? Where is water?” This is real eagerness. In the same way, if you are eager for your guru’s instruction then you will be able to see how he is there. He will give you instructions. He will definitely impart knowledge.

Devotee: In the form of *sādhū* and *śāstra*?

Gour Govinda Swami: Just like *śāstra* is always there and *sādhū* is always there, similarly, guru is always there. He is eternal. But you are not eager. You have no thirst, so how can you get water? You are not eager for water, so how can you get water? “Oh, I have gotten. I have no thirst.” This mentality is very dangerous. You think yourself so great.

You are puffed up. You are not humble at all. In the *Caitanya-caritāmṛta* (ādi 17.31), Mahāprabhu says:

*trṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

This is a very important thing. Kaviraj Goswami says, make a garland of this verse, put it around your neck, and do *hari-bhajana*. Otherwise you are not doing *hari-bhajana* at all. You are not feeling lower than the grass, you are not more tolerant than a tree, you are not free of false pride, and you are not giving respect to all. So how will you do *hari-bhajana*? But you say, “Oh I am doing *hari-bhajana*. I am doing. I am doing.” This is not *bhajana*. ❧

— From a *darśana* in Bhubaneswar. 14 November 1991.

WHY DEVOTEES SOMETIMES SUFFER

Srila Sanatan Goswami’s

Brhad Bhāgavatāmṛta. 1.4.75

By sending poison and many other calamities, one after another, to trouble them from their childhood, the Lord deliberately showed the Pandavas’ determination, religion, fame, wisdom, devotion, and ecstatic love.

COMMENTARY: As the invisible Supersoul, Lord Krishna arranged for the Pandavas to undergo many troubles. He did this, however, only to broadcast their glories forever throughout the world. The Lord’s pure devotees never perish, and what seems to be their suffering in this world is only for their benefit and glorification. ❧

— Translation and commentary by Sri Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

THE BLIND MEN AND THE ELEPHANT

John Godfrey Saxe

“*The Blind Men and the Elephant*”, is one of the best-known poems of John Godfrey Saxe (1816-1887), an American poet, writer, and editor. It is based on a famous Indian parable.

It was six men of Indostan
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The first approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
“God bless me! but the elephant
Is very like a wall!”

The second, feeling of the tusk
Cried, “Ho! what have we here,
So very round and smooth and sharp?
To me ’tis mighty clear
This wonder of an elephant
Is very like a spear!”

The third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up he spake:
“I see,” quoth he, “the elephant
Is very like a snake!”

The fourth reached out an eager hand,
And felt about the knee:
“What most this wondrous beast is like
Is mighty plain,” quoth he;
“’Tis clear enough the elephant
Is very like a tree!”

The fifth, who chanced to touch the ear,
Said: “E’en the blindest man
Can tell what this resembles most;

Deny the fact who can,
This marvel of an elephant
Is very like a fan!”

The sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope.
“I see,” quoth he, “the elephant
Is very like a rope!”

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

Moral:

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen. ❧

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BY SERVING THE GREAT

Śrīmad Bhāgavatam 1.18.18

*aho vayan̐ janma-bhṛto 'dya hāśma
vṛddhānuvṛtṭyāpi viloma-jātāḥ
daus̥kulyam ādhiṁ vidhunoti śīghram
mahattamānām abhidhāna-yogaḥ*

[Suta Goswami said:] O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls one can without delay cleanse oneself of all disqualifications resulting from lower births. ❧

— Translation by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.



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Highlights

- NO NEED FOR PRETENDERS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- THE GLORIES OF KARTTIKA-VRATA — THE STORY OF DHANESHWAR

Padma Purāṇa

- ALL GLORIES TO SRILA KRISHNADAS KAVIRAJ!

Uddhava Das

- RADHA BINDS UP KRISHNA

Srila Jiva Goswami Prabhupada

NO NEED FOR PRETENDERS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

My open advice is that if anyone can remain a *brahmacārī* it is very nice. But there is no need of artificial *brahmacārīs*.



In *Bhagavad-gītā* (3.6) it is stated that one who exhibits outwardly as self-restrained but inwardly thinks of sense gratification is condemned as a *mithyācāra*, pretender. We

do not want pretenders in numbers; we only want a single sincere soul. There is no harm in accepting a wife and living without any disturbance of the mind and thus sincerely advancing in Krishna Consciousness. ❧

— Letter to Lalita Kumar. 2 February 1970.

THE GLORIES OF KARTTIKA-VRATA

THE STORY OF DHANESHWAR

Adapted from Padma Purāṇa

sixth canto, chapters 113-114

Lord Krishna tells a story to his wife Satyabhama Devi to illustrate some of the glories of following *kārttika-vrata*, specific vows

[next column](#) ❧

performed for the pleasure of Lord Vishnu during the month of *Kārttika*.

Previously there was a *brāhmaṇa* named Dhaneshwar who lived in the city of Avanti. He had fallen from the status of a *brāhmaṇa*, was addicted to sins, and was very wicked. He sold liquor, blankets, hides of animals, and behaved falsely. His mind was addicted to stealing, prostitutes, drinking and gambling. Once, while traveling about for selling his wares, Dhaneshwar arrived in the city Mahismati on the bank of the sin-destroying Narmada River. Dhaneshwar stayed there for one month. During that time he observed many men who had come from different directions to stay in Mahismati to follow vows for the month of *Kārttika*.

While daily walking on the bank of the Narmada selling his goods, Dhaneshwar saw *brāhmaṇas* bathing in the river, reciting prayers, and worshipping deities. Full of curiosity, Dhaneshwar saw some men reciting a *Purāṇa*, some engaged in listening to it, and some glorifying Lord Vishnu with dancing, singing and musical instruments. He saw some men who had marks like the conch, disk, club, etc. on their bodies in honor of Lord Vishnu, while others were wearing *prasādam*

garlands and *tulasī*. Wandering about there every day, he came in repeated contact with Lord Vishnu's devotees, observed their devotional activities, and heard the name of Vishnu from their mouths. He resided there in this way for one month, at the end of which he observed *vaiṣṇavas* staying awake in honor of Lord Vishnu at the time of the concluding rites of their *kārttika-vratas*. On the full-moon day he saw the various kinds of worship being done, as well as the gift-giving, special feasts, and offering of lamps.

As Dhaneshwar wandered about observing the functions, suddenly he was bitten by a black serpent and fell to the ground. Seeing his condition, some pious men gathered around him out of pity and sprinkled water mixed with *tulasī* on his face. Dhaneshwar died in a few moments. Then the servants of Yamaraj bound him up, and, angrily beating him with whips, took him to Samyamani, the city of Yamaraj. Chitrugupta, the scribe of Yamaraj, chastised Dhaneshwar, and told Yama, "Since his childhood we don't find any good deed performed by him. His sinful acts cannot be described even in many years! O lord, this person appears to be sin incarnate. Therefore, till the time of the destruction of the universe he should be roasted in hell."

Hearing Chitrugupta's words, Yama angrily told his servants, "O you who look after the dead, take him! Tormenting him with your iron clubs; put him in the hell known as Kumbhipak and boil him in oil!"

When he was thrown there, Kumbhipak suddenly became cool. Seeing that great wonder, the official looking after the dead was amazed. He quickly went to Yamaraja and told him what had happened. Hearing this curious news, Yama said, "Oh? How is that?" and began to think over the matter.

Just then, Narada Muni arrived. After being properly honored by Yamaraja, Narada told him: "O son of Suryadev, it is not right for this person to suffer in hell, since his actions are of the kind that immunize one from hellish suffering.

*yah puṇya karmaṇāṁ kuryād darśana-sparśa-bhāṣaṇam
tat śaḍ-aṁśam avāpnoti puṇyasya niyataṁ naraḥ*

One who sees, touches, or talks to those performing meritorious acts obtains one sixth of the merit of performing those deeds. (113.26-27)

"For the entire month of *Kārttika* he had innumerable contacts with persons observing the Vishnu vow. He therefore shares a portion of their religious merit. Moreover, since he served them he enjoys the entire religious merit of the vow. His *sukṛti*, pious credits, due to *kārttika-vrata* cannot be measured, since Lord Vishnu, to whom devotees are dear, destroys even the major sins of those who observe *kārttika-vrata*. Vishnu's devotees favored him at the time of his death by chanting the names of Vishnu and sprinkling water mixed with *tulasī* leaves on him. Therefore he should not be punished in hell. He now deserves a higher position. As far as his sins are concerned, he will receive the due reaction simply by seeing all of the punishments of hell."

After hearing Narada's words, Yamaraj realized the extent of Dhaneshwar's religious merit. He then ordered one of his servants to take Dhaneshwar on a tour of all the tortures found in hell. The official looking after the dead took Dhaneshwar and showed him all the various arrangements for torturing sinners, describing each one in detail. After showing him the different hells, that servant of Yamaraja took Dhaneshwar to the opulent world of the Yakshas. Dhaneshwar took up his residence there as a follower of Kuvera, the demigod of wealth, and became known as Dhanayaksha.

* * *

THOUGHTS: This story appears in *Padma Purāṇa*, and is directly told by Krishna to Rukmini. Still, the conclusion given, that by performing *kārttika-vrata* one can attain the association of the demigod of wealth, is not a promise that would inspire Gaudiya Vaishnavas. The followers of Sri Chaitanya Mahaprabhu are *ekāntika-bhaktas*, single-pointed devotees, only interested in pleasing Radha and Krishna. Their mood is illustrated by the following verse from *Nārada-pañcarātra* (2.6):

*ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim*

If one is worshiping Lord Hari, what is the use of performing austerities? And if one is not

worshipping Lord Hari, what is the use of performing austerities?

So, then, the question arises, why is Krishna describing a materialistic benefit as the fruit of *kārttika-vrata*?

Hari-bhakti-vilāsa, compiled by Srila Gopal Bhatta Goswami and commented on by Srila Sanatan Goswami, is the authoritative guidebook for Gaudiya Vaishnava rituals and behavior. The sixteenth chapter describes the glories of the month of *Kārttika*. Even this treatise, however, contains much glorification of the fruitive benefits of *kārttika-vrata*, as well as frightening admonitions of the suffering one will receive by neglecting this *vrata*. The following are a few examples:

* Whoever doesn't follow *kārttika-vrata* is like a murderer of their mother and father. (16.5)

* One who doesn't perform this *vrata* will take birth as an animal. (16.6)

* If a widow doesn't follow this *vrata* she will go to hell. (16.8)

* One who offers foodstuffs to Krishna during this month will reside in the heavenly planets for as many *yugas* as the grains of barley offered. (16.73)

* One who eats only once a day during this month becomes famous, powerful, and heroic. (16.86)

* Whoever offers a lamp to Krishna during this month becomes wealthy, fortunate, prosperous and a controller of others. They obtain good children, a beautiful home, wisdom and learning. (16.146)

How can we understand the above statements?

Krishna's purpose in describing the fruitive benefits of *kārttika* in the story of the *brāhmaṇa* Dhaneshwar, and Srila Gopal Bhatta and Sanatan Goswamis' similar descriptions in *Hari-bhakti-vilāsa*, are for the benefit of materialistic people. Unless there is an opportunity for some fruitive gain, materialistics will not have an interest to observe *kārttika-vrata*. *Hari-bhakti-vilāsa* describes:

subhā mathurā bhūmau praty abdaṁ kārttikas tathā tathāpi saṁsarantiṭha narā mūḍhā bhavāmbudhau

Even though *Kārttika* month is there every year, and even though it is easy to go to Mathura, still,

bewildered people miss the opportunity placed before them. That is why they take birth again and again in the ocean of material life. (16.162)

Understanding the selfish nature of materialistic persons, Krishna and our previous *ācāryas* have described the *kārttika-vrata* in such a way as to attract them. Such persons perform pious acts during this month thinking that the fruit is sensual happiness. In this way they achieve *ajñāta-bhakti-unmukhī-sukṛti*, unknowingly acquired pious credits that lead to devotion. The true glory, of observing *kārttika-vrata* is that by doing so one can obtain devotion to Krishna.

Hari-bhakti-vilāsa describes the benefits of observing *kārttika* in Mathura:

bhuktiṁ muktiṁ harir dadyād arcito 'nyatra sevinām bhaktiṁ ca na dadāty eṣa yato vaśya-karī hariḥ

Krishna grants happiness and liberation to devotees who worship him in places other than Mathura, but he does not give *bhakti*, for *bhakti* brings him under the control of his devotee. (16.157)

sa tv añjāsā harer bhaktir labhyate kārttike naraiḥ mathurāyām sakṛd api śrī-dāmodara-pūjanāt

However, those who even once worship Krishna in Mathura during the month of *Kārttika* easily obtain this same *bhakti*. (16.158)

Niṣkāma-bhaktas, unalloyed devotees of Krishna, are not interested in the fruitive carrots that *śāstra* has dangled before the eyes of the donkey-like materialists. They see a much more meaningful purpose behind the month of *Kārttika*.

kiṁ yajñaiḥ kiṁ tapobhiś ca tīrthair anyaiś ca sevitaḥ kārttike mathurāyām ced arcyate rādhikā-priyaḥ

What is the use of *yajñas*, austerities, and pilgrimages to a person who has the opportunity to worship Lord Krishna, the beloved of Radha, in Mathura during the month of *Kārttika*? (Text 163)

— MD

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ALL GLORIES TO SRILA KRISHNADAS KAVIRAJ!

By Uddhava Das

See Bindu #110 for info about Uddhava Das.

jaya kṛṣṇadāsa jaya kavirāja mahāśaya
sukavī paṇḍita agraganya
bhakti śāstre sunipuṇa apāra asīma-guṇa
sabe yāre kare dhanya dhanya

All glories to Krishnadas Kaviraj mahāśaya, the best of good poets and pandits! He is expert in bhakti-śāstra. His good qualities are vast and unlimited and he is glorified by all.

śrī gaurāṅga līlā-gaṇa varṇilena vṛṇḍāvana
avaśeṣa ye saba rahila
se sakala kṛṣṇadāsa karilena suprakāśa
jaga mājhe vyāpita ha-ila

Vrindavan Das Thakur described pastimes of Sri Gaurāṅga, but he did not describe them all. Whatever pastimes were left were manifested by Krishnadas and spread all over the world.

kavirājera payāra bhāvera samudra sāra
alpa loke bujhibāra pāre
kāvyā nātaka kata purāṇādi śata śata
paḍilena vividha prakāre

The verses of Kaviraj Goswami are the essence of the ocean of love and are

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understood only by a few. Even if one is expert in poetry, drama and hundreds of Purāṇas one still won't be able to understand his writings.

caitanya-caritāmṛta śāstra sindhu makhi kata
likhe kavirāja kṛṣṇa-dāsa
pāṣaṇḍī nāstikāsura labhaye bhakti pracura
nāstikatā samūle vināśa

Churning the ocean of śāstras, Krishnadas Kaviraj wrote Caitanya-caritāmṛta. Reading that book, the offenders, the atheists, and the demons attained devotion and their atheism was destroyed.

śāstrera pramāṇa yāra loke māne camatkāra
yuktimārge sabe hāri māne
uddhava muḍha kumati ki habe tāhāra gati
kavirāja rākhaha caraṇe

He astonished the world with his authoritative evidence from śāstra and defeated everyone on the path of argument. Uddhava Das is foolish and wicked, so what will be his destiny? O Kaviraj, please keep him at your feet. ❧

— Translated from Gaura-pada-taraṅginī edited by Jagadbandhu Bhadra. Sri Gaurāṅga Press. Calcutta. 1931. Bengali. Page 313.

RADHA BINDS UP KRISHNA

Srila Jiva Goswami Prabhupada

Prīti-sandarbha, anuccheda 367

īdṛśa eva bhāvo'syāḥ kārttika-prasaṅge vrata-ratnākara-dhṛta-bhaviṣya-vacane dṛśyate

Srimati Radharani's exalted position is revealed in these words describing the month of Kārttika in the Vraja-ratnākara-dhṛta section of the Bhaviṣya Purāṇa:

tasmin dine ca bhagavān rātrau rādhā-grhaṁ yayau
sā ca kruddhā tam udare kāñcī-dāmnā babandha ha

"That evening Lord Krishna went to Radha's home. Angry, she bound his waist with her own sash.

kṛṣṇas tu sarvaṁ āvedya nija-geha-mahotsavam
priyaṁ prasādayāmāsa tataḥ sā tam amocayat

"Telling her about a great festival at his home, Lord Krishna pacified his beloved Radha and she set him free." ❧

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Srila Narahari Chakravarti

KRISHNA'S SLAVE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Do not be diminished in your enthusiasm. You should always think of yourself that you are sold to Krishna as a slave. That is the only way to get relief of the slavery of Maya. ❀

— Letter to Sudama, 1 January 1971.

THE SUPREME THIEF

Part One

Sri Srimad Gour Govinda Swami Maharaja

At the age of two or three, Krishna would go to the houses of the *gopīs* and steal *mākhan*, butter. The *gopīs* were delighted to feed *mākhan* to Gopal, but they came to Yasoda and made complaints, "Yasoda, your son Gopal is coming to our house and stealing all our *mākhan*." Just see how wonderful this is! They were delighted to feed Gopal *mākhan*, and then, coming to Yasoda, they lodged complaints against him.

Yasoda became angry. She said, "Gopal! Have you been eating *mākhan*?"

In broken language, this two-year-old boy said, *o meyā, me nehi mākhan khāyā* — "Mother, I have not eaten *mākhan*."

Then mother became angrier, "Yes, *mākhan* is there on your mouth. Are you telling lies? *Mākhan* is there, why are you telling lies?"

Gopal said, "Mother, they have smeared *mākhan* on my mouth."

Do you think Gopal told a lie? No, he never tells lies. He speaks the truth, but his trick is how he speaks. "*o meyā mene hi mākhan khāyā*" means "O mother, I have eaten *mākhan*." he spoke in such a way that it had two meanings, positive and negative. Gopal is a very, very tricky fellow. He knows how to speak in such a way. We cannot understand it; we will commit a mistake. There is no fault with Gopal. He is Viswambhara, who maintains the whole universe, who supplies food to all living entities in the whole universe. He is not attached to anything. Everything is his property. He is the only proprietor. *īśāvāsyam idam sarvam* — Everything belongs to *īśa*, the Supreme Lord. Everything is his property. Then why did he go to some other house and steal? Because it was such a pleasurable *līlā* for his dear devotees. He got pleasure and the devotees got pleasure. It is so wonderful! When Gopal went to the house of some *gopī*, liking Gopal very much, she fed him, "Take this *mākhan*." So it is not amazing that *mākhan* was smeared over his mouth. Gopal's black face with white *mākhan* on it looked so nice. When the *gopīs* saw such wonderful beauty, a black face with white *mākhan*, they became very much delighted. Whenever Gopal got the opportunity, he would steal. He was a two or three-year-old child, so his nature was naturally fickle. He had some wickedness in him. When mother rebuked and scolded Gopal, then for some days he would not go to the houses of the *gopīs*. When Gopal didn't come, and the *gopīs* weren't getting his *darśana*, they felt very distressed, went to the house of mother Yasoda, and inquired, "Why isn't Gopal coming to our house? Is he okay? Is he okay?"

Feeding the Monkeys

Mother Yasoda said to Gopal, “Your intelligence, your play, your activities, are like that of the monkeys. And you are with so many monkeys. Gopal, are you not afraid, surrounded by so many monkeys?”

Gopal said: “Mother, these monkeys helped Lord Rama. Rama was going to conquer Lanka and kill Ravan. The monkeys underwent severe tribulations, suffering, suffering, suffering. Lord Rama was wandering in the forest. He had no good food to give them. Sometimes they were jumping from one branch to another to get some fruit, and some days they might not have gotten anything, so they had to fast. Now see, mother, how they are stretching out their hands, begging for *mākhan*, ‘Give us, give us, give us *mākhan*.’ They are eating with so much delight.”

Yasoda-mata, due to her *vātsalya-rasa*, parental love, forgot that Krishna is *bhagavān*. She was only thinking how to make everything auspicious for her son, how to make her son happy. By the activity of *yoga-māyā*, she was only thinking, “My son, my son!” The *Bhāgavatam* (10.8.45) describes:

*trayyā copaniṣadbhiś ca sāṅkhyā-yogaiś ca sātva-taiḥ
upagīyamāna māhātmyam harin sāmānyatātma-jam*

The glories of the Supreme Personality of Godhead are studied throughout the three Vedas, the Upanishads, the literature of *sāṅkhyā-yoga*, and other vaiṣṇava literature. Yet mother Yasoda considered that Supreme Person her ordinary child.

Those who are *sāṅkhyā-yogīs* engage in analytical discussion on him. Those who are devotees offer prayers to the Supreme Lord Krishna. But mother Yasoda said, “He is my son, he is my son!” — *sāmānyā-tātma-jam*. This is pure *vātsalya-rasa*.

Complaints

As Gopal grew up, his wickedness also increased, and every day mother Yasoda would get complaints, “Your son Gopal steals, steals, steals.” So mother Yasoda became angry. She thought very deeply, “Why is my son stealing? We have enough *mākhan* in our house. Why is he stealing from other’s houses?” She thought, “Oh, I have engaged the maidservants to churn the yogurt to make *mākhan*. I have not made it with my own hands. Therefore Gopal doesn’t like it and he goes to others’ houses to steal. From today I’ll do it with my own hands.”

So with her own hands she milked the best cows available, and then churned the yogurt and prepared *mākhan*. She woke up very early in the morning and engaged in churning *mākhan* for Gopal. With her mouth she was singing the glories of Gopal. While her hands were churning yogurt, the bangles on her wrists were producing a tinkling sound, “*ruñjhun, ruñjhun, ruñjhun, ruñjhun*.” Gopal was sleeping. Waking up and finding mother not there, he cried, “*Mā, mā, mā, mā, mā*.”

Yasoda said, “Gopal, I’m here. I’m churning yogurt, preparing *mākhan* for you. Come here.” Gopal went there and got up onto the lap of mother Yasoda and started sucking her breast. At this time, at a distance, mother had put a big pot of milk on the stove and the milk was boiling. It began to swell up and pour out onto the ground. Noticing it, mother Yasoda immediately stood up, put Gopal on the ground, and ran to take the pot off the stove. Gopal was sucking her breast and was not satisfied, so he took a piece of stone and threw it at the pot of yogurt. The pot was broken to pieces and all the yogurt poured out onto the ground. Gopal was angry, crying and crying. He went to another house and started stealing *mākhan*. Standing up on a grinding mortar, he began stealing the butter that was hanging there on a swing.

Footprints

With her body, mind, and speech, twenty-four hours, day and night, mother Yasoda was engaged in the loving service of Krishna. No other thought was there in her. She is the last limit of *vātsalya-rasa*, parental love. She is the mother of the whole universe — *nikhila-viśvara-māta-svarūpa*. Mother Yasoda, whose son is Lord Krishna, possesses such pure *vātsalya-rasa*, mother’s love. In order to save the pot of milk from boiling over, she put the child Krishna on the ground. Was this cruel on her part? No, no! Krishna is *sevyā*. Yasoda is *sevaka*. Mother Yasoda is the servant. Krishna is to be served. *Bhakta* and *bhagavān*. Such *premī-bhaktas* are twenty-four hours, day and night, engaged in loving service in varieties of ways. They only want to serve Krishna and give him all pleasure — *kṛṣṇārthe akhila-ceṣṭā* (Cc. *madhya* 22.126). Mother Yasoda’s heart was completely filled with *putra-sneha*, a loving attitude towards her son. Where is the cruelty? It is not cruelty. Sometimes such a thing happens, but it is for the service of Krishna.

In this pastime there is *līlānanda*, the Lord relishing the mellow of his sweet *līlā*, and there is also the *bhaktas* experiencing *premānanda*, getting pleasure from rendering such loving service unto Krishna. Two types of *ānanda*, the Lord's *līlānanda* and the *bhakta's* *premānanda*, combined together to create *apūrva paramānanda* — unprecedented, supreme *ānanda*. The Lord and the devotee, *bhagavān* and *bhakta*, both become merged, drowned, in an ocean of *ānanda*. No one can describe it with language, for it is indescribable. *raso vai saḥ* — He is the reservoir of all *rasa*, mellow. He is *rasa* himself. He is *rasika*, the relisher, and he is also to be relished, *āsvādyā*. He gives opportunity to his *premī-bhaktas* to relish such mellow.

Taking the pot of milk off the stove, mother Yasoda returned and saw the big pot of yogurt completely broken to pieces and all the yogurt poured out onto the ground. Gopal was not there. Gopal had gone out to another house. On the floor were his footprints. Tracing the footprints, mother Yasoda saw, "Ah, Gopal is now standing on a grinding mortar and stealing *mākhana* from the swing. In the house, many, many monkeys are there. The house is filled with monkeys and they are all eating *mākhana*. Gopal is giving *mākhana* to them. The monkeys are stretching out their hands and eating. So much *mākhana* has fallen onto the floor that the whole floor is looking white."

Punishment

Mother Yasoda became very angry. Taking a cane in her hand, stealthily, stealthily, she came into the room and stood just behind Gopal. Seeing mother Yasoda with a cane in her hand, the monkeys immediately jumped down and ran out the door. Gopal looked back, "Oh, mother is here with a cane in her hand and it looks like she is in a very grave, angry mood!" The monkeys ran away and left Gopal standing on the grinding mortar. Jumping down, he tried to get out of the room, but mother was very angry.

Mother thought, "I must bind him. I won't spare him today." Thinking this, she ran after Gopal with a rope to tie him up. But Gopal manifested some *aiśvarya*, opulence. He decided, "I will not be caught by mother. She will run behind me and I will run, but I'll not be caught." That is *aiśvarya*. Gopal was running, but not straight. He was moving like a snake,

running in a zigzag way. Mother Yasoda is a bit of a fat lady; she was running behind Gopal, but couldn't catch him. She became tired and was breathing heavily. The flower garland of *karabīra* (oleander) flowers in her braid had fallen down on the ground. Her hair was all scattered and she was very tired.

At last, mother's eye fell upon the reddish lotus feet of Gopal. Those reddish lotus feet of the Lord are the object of meditation of the devotees. She thought, "Oh, such soft feet. If they are pricked by some thorn, Gopal will get so much pain." With this thought, she became morose. When the devotee's vision is fixed at the reddish lotus feet of the Lord, he becomes captured. Gopal thought, "Now I'll be caught. Mother is very tired, so I'll allow her to catch me." In this way, mother Yasoda caught him.

She was very angry that day. Gopal had put her into so much anxiety, "Every day so many complaints of stealing, and he has broken this big pot of yogurt, then giving all the *mākhana* to the monkeys, and making me so tired. This little baby has vexed me in so many ways!" Mother was very angry. With her right hand she's holding a cane, and with her left hand she has caught Gopal. Mother then bound him up to the wooden grinding mortar.

Mother's Cane

Such a nice pastime in Gokul! Gopal has stolen *mākhana*. Mother Yasoda is trying to catch him. Gopal is running very swiftly in a zigzag way. Mother Yasoda is running behind him, *drutya gopyā*, and at last catches him. Such a form! Such a picture! A *bhakta* whose *rasa* is *vātsalya-rasa* may think, "Oh, I want to see this form." Gopal running and mother Yasoda running behind him. At last she catches him.

Seeing mother in this angry mood, Gopal started crying. His earrings were shaking because of heavy breathing. His chest was moving up and down, and with his two palms he was rubbing his eyes. There was a black ointment that mother had put on his eyes and this ointment had become smeared over his black face and the red palms of his hands. Such a wonderful form! Satyavrata Muni has written (*Dāmodarāṣṭaka* verse 2):

*rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netraṁ
muhur śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graiva dāmodaraṁ bhakti-baddham*

[Seeing the whipping stick in his mother's hand,] he is crying and rubbing his eyes again and again with his two lotus hands. His eyes are filled with fear, and the necklace of pearls around his neck, which is marked with three lines like a conch shell, is shaking because of his quick breathing due to crying. To this Supreme Lord, Sri Damodar, whose belly is bound not with ropes but with his mother's pure love, I offer my humble obeisances.

This is *vātsalya-rasa*. Standing there with a cane in her hand, mother Yasoda was angry. Gopal was crying, and said, "Mother, why are you holding that cane? Throw it away." Mother laughed and said, "Yes, there is no need of a cane now. I have bound him up." So mother Yasoda threw away the cane. *bhāyanam-bhāyanikara* — The Supreme Lord, who is fearful to all demons, was crying out of fear, seeing the cane in his mother's hand. Mother Yasoda said, "O Gopal, you are very much frightened. You are crying." Gopal, looking at his friends, laughed. Then, looking at mother Yasoda, he cried. Gopal suppressed his laughing, because if mother Yasoda saw his laugh the *līlā* would be spoiled.

While this was taking place, some cowherd men and women and some cowherd boys came. The young girls, seeing the pitiable condition of mother Yasoda, how she was so fatigued, looked at each other and smiled. The grown-up women

said, "O Yasoda, why are you so angry? Gopal is just a young child. Release him, release him. Don't bind him." ❀

— to be continued in the next issue

THE GLORIES OF SRINIVAS ACHARYA

Srila Narahari Chakravarti

Bhakti-ratnākara 14.209-212

belābalī-rāga

jaya jaya śrī śrīnivāsa guṇa-dhāma

dīna-hīna-tāraṇa prema-rasāyana

aichana madhurīma nāma

(Refrain) All glories, all glories to Srinivas Acharya, who is the abode of good qualities! He delivered the poor and fallen and gave them the nectarean elixir of ecstatic love — the sweet holy name.

kāñcana-varaṇa haraṇa tanu su-lalita

kauṣika-vasana virāje

prema-nāma kari' kahata bhāgavate

so-i varaṇa tanu sāje

His graceful body was more effulgent than gold. His silk garments were splendid. He chanted the holy name in ecstatic love. He preached *Śrīmad Bhāgavatam*. His form was glorious.

nija-nija bhakata pāriṣada saṅgahi

prakaṭa su-caraṇāravinde

niravadhi vadanahi nāma virājita

rādhe kṛṣṇa govinda

In the association of his devotee companions he manifested his glorious lotus feet. On his mouth the holy names, "Radhe! Krishna! Govinda!" were always splendidly manifest.

yugala-bhajana, līlā-āsvādana,

grantha-kalpataru hāte

tuyā vinu adhame śaraṇa ko de-oba

govinda-dāsa anāthe

He worshiped the divine couple and relished the nectar of their pastimes. He always carried the wish-fulfilling tree of the Goswami literature. O Srinivas Prabhu! Without you the fallen souls have no shelter, and Govinda Das has no other master! ❀

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Highlights

• DIFFICULTIES WITH OTHERS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• THE SUPREME THIEF - PART TWO

Sri Srimad Gour Govinda Swami Maharaja

• HEARING AND CHANTING

Hari-bhakti-vilāsa 10.529

DIFFICULTIES WITH OTHERS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



The real fact is that if I am having any difficulty with others; that is my lack of Krishna consciousness, not theirs. Krishna says that his dearest devotee is one who does not put others into difficulty — in fact — who puts no one into difficulty. ❧

— Letter to Madhukara. January 1973.

THE SUPREME THIEF

Part Two

Sri Srimad Gour Govinda Swami Maharaja

In the last issue, Mother Yasoda discovered that Lord Gopal had broken the pot of yoghurt and was feeding butter to the monkeys. Thus, she had decided to discipline him and had tied him up to the wooden grinding mortar.

Gopal's friends — Sridama, Madhumangal, Subal, and others — were standing at a distance. They could not come near because mother was very angry. They were getting so much pain in their hearts, "Oh, our friend is in bondage! How can we release him?" This is *sakhya-rasa*. Their dear friend was in bondage. Mother had bound him up to the wooden grinding mortar. They dared not come near because she was very angry, but they were thinking how to release their friend. Gopal looked at his friends standing at a distance. They gave a sign, and whispered,

[next column](#) ❧

"Kanu, Kanu! Crawl down, crawl down, crawl down!" This is *sakhya-rasa*. They felt such compassion for their friend. They were thinking, "How will our friend be released?" Such a wonderful, wonderful mellow! The Supreme Lord, who cuts the material bondage of everyone, was in bondage! His friends, feeling pain in their hearts, were thinking, "How will our Kanu be released? He is our friend, *bandhu-jana*." They were never thinking of him as Bhagavan. Such a pure *rasa*, pure mellow! Looking at his friends, Gopal smiled; looking at mother, he cried.

Then Gopal crawled down into the courtyard. As he crawled between the two Arjun trees, the grinding mortar was rolling and it got stuck there sideways. Then the two Arjun trees were uprooted and they fell down with a great crash. Hearing this, Mother Yasoda, Nanda Maharaja, many cowherd men and *gopīs*, all came running. Everyone said, "What happened, what happened?" The cowherd boys spoke up, "We are eyewitnesses. Mother Yasoda bound him to a wooden grinding mortar. Kanu crawled down and these two trees were uprooted." Nanda Maharaja then released Krishna. Krishna's friends became very happy that Krishna was released.

Mother Yasoda said, "What happened to my Gopal? What happened? Two trees have fallen. What happened, what happened?" Now mother Yasoda is crying and crying, "Where is my Gopal? Where is my Gopal?" Mother Yasoda took Gopal onto her lap and went inside the room. Then Gopal started sucking the

breast of his mother. This is *mādhurya-līlā*, such sweet, beautiful *līlā*, *vātsalya-rasa*. Some opulence was there, but it was hidden.

Gopal said, “Mother, what happened to you? Why are you crying?” There were tears in the eyes of mother Yasoda — *premāśru*, tears of love. She was thinking, “Oh why did I bind Gopal? Why did I bind Gopal?” She was lamenting and shedding tears. Gopal said, “Mother, what happened to you? Early in the morning you made me cry. I was sucking your breast and you put me on the ground. Then you went out and you made me cry. Now I made you cry. You are crying now.” She was crying and Gopal was laughing. Gopal was on the lap of his mother, sucking her breast with much satisfaction. Taking his little hand, he was moving it on the face of mother Yasoda. There were tears in the eyes of the mother. As if giving consolation to his mother, the Lord gave blessings to his devotee. She was thinking, “I am such a rascal. I bound up my Gopal. Why did I bind up my Gopal?” She was thinking like this and shedding tears of love, *premāśru*. Such nice *līlā*, *bhakti-rasa*. This is *śuddha-bhāva*, pure *vātsalya-rasa*. Vrajeswari, mother Yasoda, bound Gopal. Who else can bind him?

It is natural for children to have this nature of stealing, so in his childhood days Krishna stole *mākhana*. When he grew up, in his *paugāṇḍa-līlā* between six and ten years of age, he stole the garments of the damsels of Vraja. He is the supreme thief, *caura-graganya*. He may steal you, only you are not worthy of stealing. If you prepare yourself, if you develop pure *prema-bhakti*, then Krishna will steal your heart. So during his childhood days, Krishna stole *mākhana* from the houses of the *gopīs*. In his *paugāṇḍa* age he stole the garments of the damsels of Vrajabhumi. And when he grew up a little bit in *kaiśora-kāla*, his boyhood days from eleven to fifteen, he stole the hearts of the *gopīs*. As *īśvara*, as the Supreme Lord, he also steals the *pāpa-tāpa*, the sin and afflictions of the *bhaktas*. He is such a thief — the supreme thief. *Caitanya-caritāmṛta*, *antya* 7.30, describes:

śuddha-bhāve sakhā kare skandhe ārohaṇa
śuddha-bhāve vrajeśvare kareṇa bandhana

In pure Krishna consciousness, a friend mounts the shoulder of Krishna, and mother Yasoda binds the Lord.

In pure *sakhya-rasa*, Krishna carries Sridama on his shoulders. They play; sometimes

Krishna is defeated and Sridama wins. Then Krishna carries Sridama on his shoulders and runs around. Kaviraj Goswami explains in *Caitanya-caritāmṛta*, *madhya* 9.214:

ananta brahmāṇḍa koṭi bahe jāre mane
se tumi śrīdāma — gopa bahilā āpane

Limitless millions of universes are manifested from your thoughts. Still, you personally carry the *gopa* Sridama.

No Need of a Bell

Again in *Caitanya-caritāmṛta*, *madhya* 23.461-462, it is said:

je-se-dravya sevakera sarvabhāve khāya
naivedhyādi vidhira o apekṣā nāhi cāya
alpa dravya dāseo nā dile bale khāya
tāra sākṣī brāhmaṇera khuda dvārakāya

With great love the Lord at once eats whatever his servant offers. He has no desire to wait until all the rituals of offering are performed. If the devotee has very little food, and therefore does not offer it, the Lord eats it by force. Sudama *brāhmaṇa*’s broken rice in Dwarka bears witness to this truth.

This is pure love. In order to show affection to his devotees, Krishna sometimes snatches a morsel of food from the mouth of the devotee, such as in his dealings with his cowherd boy friends. This is done out of love. When the pure devotee offers something, immediately Krishna accepts. There is no need of ringing a bell or chanting mantras. Only pure love is required. All these *vidhis*, scriptural rules, are not needed. When the devotees make offerings to him with love, then there is no need of rituals. Krishna snatches away their offerings even if the devotees are not giving it.

There is the example of Sudama *vipra*, the poor *brāhmaṇa*. He went to Dwarka to see Krishna. He was very poor and had nothing in his house. He wanted to take something to Krishna, but he couldn’t find anything to take. Finally, from a neighbor’s house, his wife brought some very old chipped rice with a bad odor coming out. He bound it in his tattered clothes and took it with him. When he arrived in Dwarka, where Krishna is king, he found so much opulence there. Seeing all the opulence, he felt ashamed. He thought, “What have I brought? My friend Krishna has so much luxury. This chipped rice is so insignificant, how can I offer it to him?” So he hid it under his arm. However, Krishna knows everything. In the tenth canto of *Bhāgavata* (81.3) he asked Sudama:

*kim upāyanam ānītaṁ brahman me bhavatā gṛhāt
aṇṇo apy upāhṛtaṁ bhaktaiḥ premṇā bhūry eva me bhavet
bhūry apy abhaktopahṛtaṁ na me tonāya kalpate*

Krishna said, “O my friend, O *brāhmaṇa* Sudama, you have brought something for me? What have you brought? Why are you not giving it to me? If it is very insignificant, still it is very great to me, because it is soaked with loving mellow. I only accept such a loving mellow, nothing else. One who is *abhakta*, not my devotee, even if he offers me so many things, in a big amount like a Himalayan mountain, I will never accept it. I only accept loving mellow. Even if my devotee offers a very insignificant thing, if it is offered with love and devotion then it means so much to me. So what have you brought for me? Why are you not giving it?”

Feeling ashamed, Sudama had hidden the rice under his arm. Perspiration is there. It is very old, spoiled chipped rice, now soaked with perspiration. If you taste it you would say, “Oh, paa, paa! There is a bad odor.” Sudama was not giving it, so Krishna snatched the rice from him and took one handful, “Oh very nice, so sweet.” If we would taste it we would say, “Oh, paa, paa! Salty, not good.” But Krishna said, “Oh, so sweet, so nice.” he took one handful, and when he was about to take another handful, the *Bhāgavata Mahā-purāṇa* (10.81.10) describes that Rukmini-devī, who is Lakshmi, the goddess of fortune, caught hold of Krishna’s hand, saying, “Enough, enough.”

*iti muṣṭim sakṛj jagdhvā dvitīyām jagdhum ādade
tāvaca chrīr jagṛhe hastam tat-parā parameṣṭhinah*

After saying this, the Supreme Lord ate a palmful and was about to eat a second when the goddess Rukmini took hold of his hand.

When Krishna was about to take a second handful, Rukmini-devī caught hold of his hand and said, “Enough. Now I have to go and serve him. Taking this second handful, do you think that you’ll hand me over to him? Enough.”

This is pure loving mellow — *alpa dravya dāseo nā dīle bale khāya* (Cc. *madhya* 23.462). Sudama felt ashamed, thinking, “How can I offer such an insignificant thing. Krishna has so much opulence.” But Krishna snatched it away because it was offered out of love.

Pandava’s Remnants

Srila Vrindavan Das Thakur describes in *Caitanya-bhāgavata* (*madhya* 23.463):

*avaśene sevakere kare ātmāsāt
tāra sāksī vanavāse yudhiṣṭhira śāka*

The Lord also eats the remnants of his servant’s meal. The vegetables of Yudhisthir when he lived in the forest bear witness to that truth.

Once Yudhisthir Maharaja, his brothers, and his wife Draupadi, were staying in the forest. Duryodhan sent Durvasa Muni to visit the Pandavas in the afternoon. “There will be no food there to feed him, so Durvasa will get angry, curse them, and they’ll all burn to ashes.” With that evil thought, Duryodhan sent him. But, *kṛṣṇa rakṣyati* — Krishna protects his devotees. The Pandavas are very dear devotees of Krishna. Who can harm them? So Krishna came. There was a problem for Draupadi. There was no food, so how could she feed the guests? Durvasa had come with thousands of disciples. “Who can save me from this danger?” She thought, “Only Krishna can.” So she called “Krishna!” and Krishna came running from a distance, shouting, “Draupadi, Draupadi, Draupadi! I am very hungry! I am very hungry! Give me food!” Draupadi said, “Please listen.” But Krishna said, “No, first give me food, then I’ll listen.” Draupadi replied, “That’s my problem, there’s no food.” Krishna said, “No, there must be some food. Check the cooking pots. There must be something there.”

That day, Draupadi had cooked some *śāk*, spinach. One tiny leaf was still there, stuck to the brim of the pot. At the time of washing it had not come off. Krishna said, “Oh, yes. There is something here.” he took the one tiny leaf and ate it with much pleasure. “Oh, you gave me so much food! My stomach is heavy now.” This is only love and nothing else.

Premi-bhakta

Such a *premī-bhakta*, who has bound up Krishna with the rope of love in his heart — Krishna belongs to him. Only he can give Krishna. *Caitanya-bhāgavata*, *madhya* 23.464-465, describes:

*sevaka kṛṣṇera pitā, mātā, patnī, bhāi
'dāsa' bai kṛṣṇera dvitīya āra nāhi*

The *premī-bhakta* is Lord Krishna’s father, mother, wife, and brother. Lord Krishna does not consider his pure devotee at all different from his own self.

*je rūpa cintye dāse sei rūpa haya
dāse kṛṣṇe karibāre pāraye vikraya*

Krishna appears in the form that his dear devotee desires to see. He gives his devotees the power to sell him to others.

In *Śaraṇāgati* (*Bhajana-lālasā*, song 7), Thakur Bhaktivinoda has described:

kṛṣṇa se tomāra, kṛṣṇa dite pāro
tomāra śakati ache
āmi to' kāṅgāla 'kṛṣṇa' 'kṛṣṇa' boli
dhāi tava pāche pāche

O venerable vaiṣṇava, Krishna is yours. You have the power to give him to me. I am simply running behind you shouting, “Krishna! Krishna!”

Who can give Krishna? Only one who has gotten Krishna. Otherwise, who can give if he has not gotten? Can he give? No. Only a *premī-bhakta* can give Krishna. No one else. The four Vedas sing that Krishna, the Supreme Lord, is *sevaka-vatsala*, very dear to his servants. He is *bhakta-vatsala*. Krishna manifests Himself before such *premī-bhaktas*. He is always with them. *Caitanya-bhāgavata*, *madhya* 23.466, says:

sevaka vatsala prabhu' cāri vede gāya
sevakera sthāne kṛṣṇa prakāṣe sadāya

“The Supreme Personality of Godhead loves his servants.” The Vedas sing thus. Lord Krishna always appears before his devotees.

These are such loving pastimes. They are wonderful, very excellent, and inconceivable.

Both Bhagavan and *bhakta* get pleasure. Krishna is *prīti-vinaya*, the object of love, whereas the *premī-bhakta* is *prīti-āśraya*, the abode of love. So Bhagavan, being the object of the *āśraya*, cannot understand what relishment, what pleasure, the *bhakta* gets. The relishment and happiness the *bhakta* gets is *āśraya-jātīya*, in the *āśraya* category. Krishna cannot understand it because it is in the *āśraya* category, whereas Krishna is of the *viṣaya* category. This is the specific language.

Srila Krishna Das Kaviraj Goswami describes in *Caitanya-caritāmṛta*, *antya* 18.16-17:

bhakta-premāra yata daśā, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra
kṛṣṇa tāhā samyak nā pāre jānite
bhakta-bhāva aṅgikare tāhā āsvādite

Krishna Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of his devotees. He therefore accepts the role of a devotee to taste these emotions fully.

In *Caitanya-caritāmṛta*, Krishnadas Kaviraj Goswami writes in this way. What is the condition of a *premī-bhakta*? What is his happiness? What is his distress? What is his mood? Krishna cannot understand it. In order to understand it, Krishna accepts the mood of a *bhakta* and comes here to relish it. So Krishna, accepting the mood of a *bhakta*, comes as Gaurāṅga Mahāprabhu, *bhakta-rūpa*, in order to relish this *bhakti-rasa*, *āśraya-jātīya-rasa* — the mellow of the *āśraya* category. This is such wonderful *līlā*! ❧

— Adapted from chapter four of *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar. 2002.

HEARING AND CHANTING

Hari-bhakti-vilāsa 10.529

mat kathāḥ kurute yas tu vaiṣṇavānām sadāgrataḥ
iha bhogān avāpnōti tathā mokṣam na samśayaḥ

[Quoting a conversation between Krishna and Arjuna in Skanda Purāṇa:] Those who always listen to my transcendental glories from other *vaiṣṇavas* and chant them as well shall enjoy this world properly and without doubt attain the supreme liberation. ❧

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OUR PREACHING METHOD IS NOT KICKING

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*



Devotee: What type of living entity is Mayadevi?

Prabhupada: She is *vaiṣṇavī*. She is a great devotee of Krishna. But she has accepted a thankless task, to punish. The policeman is

a sincere government servant, but he has accepted a task, nobody likes him. [laughs] If some policeman comes here, immediately you shall feel disturbed. But he is the sincere servant of the government. That is the position of Maya. Her business is to punish these rascals who have come to enjoy here. [laughter] You see? But she is a sincere servant of God.

Devotee: Is this like a post?

Prabhupada: Yes. It is a post, a thankless post. Nobody thanks her. Everyone derides her. But she is a great devotee. She tolerates and punishes. That's all. *Daivī hy eṣā guṇamayī mama māyā duratyayā* [Bg. 7.14]. She only wants to see that you become Krishna conscious. That's all. The business

of the police is, "You become a law-abiding citizen, then I have no connection with you. And so long you are not a law-abiding citizen I shall kick you as much as possible." So Maya's business is like that.

We are complaining, "Why you are kicking? Why you are kicking?"

"Yes, I shall kick you because you are not Krishna conscious. I shall make you Krishna conscious by kicking, kicking, kicking. That's all. That is my business."

Our business is to implore, *ṭṭṇād api sunīcena*. Our preaching method is not kicking. Our preaching method is: *dante nidhāya ṭṭṇakam*, "Taking grass in my teeth," *padayor nipatyā*, "falling down at your feet," *kāku-śatam etad aham bravāmi*, "and flattering you a hundred times, I'm just submitting one thing: Become Krishna conscious." [Srila Prabhodananda Saraswati's *Caitanya-candrāmṛta*, text 120.] That is our process. Maya's process is different. She will say, "Why shall you become Krishna conscious? You just enjoy and I shall kick you very nicely. That's all."

And he accepts, "Yes, you kick me and let me enjoy. But I am not going to these Krishna conscious persons." [laughter] Practically, Maya's business and our business are the

[next column](#)

same, but her process and our process are different. People like her process. ❀

— Lecture on *Śrīmad Bhāgavatam* 7.9.8, Seattle, 21 October 1968.

CARING FOR OUR MOTHERS

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

All of you please perceive everything of this world as ingredients for serving Krishna. Everything of this world is actually meant for Krishna's service. Please see the entire race of women as beloved consorts of Krishna, and help to always engage them in the service of Krishna. Please do not consider them as objects of your sense enjoyment. They are to be enjoyed by Krishna; they are never to be enjoyed by the living entities.

Please do not see your fathers and mothers as a means to your own sense gratification, but see them as Krishna's fathers and mothers. Please do not see your sons as a means to your own sense gratification, but see them as belonging to the group of servitors of Bala Gopala. With your eyes, please see the kadamba tree, the river Yamuna and its sandy bank, and the beauty of the full moon. You won't have any more mundane feelings; you will see Goloka, and the beauty of Goloka will be manifest in your home. Then you won't have any material feelings for your home. You will be relieved from the propensities of householder life.

Our *maṭhas* are being built at many places, and many *sannyāsīs*, *vānaprasthas*, *grhasthas*, and *brahmacārīs* are living in them full time and receiving the opportunity to learn spiritual conduct. But we have been trying for a long time to also give mothers [women] opportunity for devotional service. Of course, those who have the facility and opportunity for devotional service in their own homes do not need a separate residence. But very often we hear that many of them get impeded in their devotional service due to bad association. It will be very beneficial for them if we can build Sri Vishnupriya Palli ["*pallī*" means "neighborhood"] in Sridham Mayapura near the residence of Sriman Mahaprabhu so that they can live there separately from their families and render devotional service. They belong to the group of Sri Vishnupriya Devi [the wife of Sri Chaitanya Mahaprabhu, who was

left behind in Nabadwip when he took *sannyāsa*]. Therefore it is proper for them to live in the house of Sriman Mahaprabhu and to serve him under the shelter of Sri Vishnupriya Devi. There should not be any bad association or mundane male association for them there. Only a few devotees like Ishan [the old devotee servant who took care of Sri Sachidevi and Sri Vishnupriya Devi after Sriman Mahaprabhu left] can stay at a distance and take care of them. It is necessary to have such an exemplary neighborhood so that the mothers can read scripture every day, discuss devotional topics with each other, and have *iṣṭa-goṣṭhī* about devotional topics. Thereby they can give up all luxury and live an exemplary, saintly life, always chanting the holy name, and serving Sriman Mahaprabhu in every way. ❀

— From a lecture on September 21, 1925. Printed in *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

QUARRELS AMONG THE DEVOTEES

Srila Thakur Bhaktivinode

What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those whose judgment is made of mundane stuff, being unable to enter into the spirit of the all loving controversies among pure devotees due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. (*Brahma-saṁhitā* 5.37) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 26. Compiled by Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

THE TOLERANCE AND FORGIVENESS OF SRILA RASIKANANDA PRABHU

Once while Rasikananda was staying at Balarampur, twenty *vaiṣṇavas* came to his place. He welcomed them and offered them fruits, sweets, and cooked food. That evening, when it was close to midnight, Rasik discovered that there was no more ghee in his stock. He immediately went to the city, but in the darkness he could not see the correct path

and he mistakenly entered into the house of a Muslim who was sitting on his bed enjoying the company of his wife. Seeing Rasik enter into his room, the Muslim caught hold of him and began to beat him. Rasik caught hold of his hand and told him with a smile, "Listen, *mahājana*, why are you beating me? Your hand will become sore from striking my hard body." The *yavana* was astonished to hear this, and, loosening his grip, he fell to the ground and held onto Rasik's feet.

Rasik continued on his way, collected the ghee, and returned to his home to serve the *vaiṣṇavas*. Within a few days, the Muslim lost all his elephants and horses, his property was destroyed, and his wives died. Everyone was astonished to see the glory of Rasik, and the frightened Muslim came to take shelter at his feet. He said, "I am a fool because I did not recognize your position. Please be kind to me."

Rasik replied, "Worship Krishna and you will soon recover your properties." That *yavana* then became a devotee and took shelter of Rasik. By the grace of Rasik he was able to recover his properties. ❧

— Adapted from *The Story of Rasikananda*, by Sri Gopijana-vallabha Das. Published by Bhakti Vikasa Swami. Mumbai. 1997. Chapter nine.

HUMBLE WORDS OF THE POET

Rev. A. G. Atkins

The following is a poetic translation of some of the Ramanandi poet Tulsi Das' introductory words in his account of the pastimes of Lord Rama, composed by the Christian missionary Reverend A. G. Atkins in 1953. For more about Reverend Atkins, see Bindu 116.

All good folks will pardon my brazen offending,
My childish words heeding and all their mind lending.

As to their child's stutterings more than another
Will listen delighted his father and mother.

Harsh people will mock, those perverse, evil-minded,
And those choosing vices for jewels, so blinded.

Every one thinks his own poetry splendid,
Whether 'tis dull, or with interest blended;

Rare in this world the good man who rejoices
In hearing from others good words and sweet voices.

Many are like to the rivers upwelling,
With every rainfall their own volume swelling;

But few are the noble ones, like to the ocean
That swells up on seeing the full-orbed moon's motion.

Tho' poor be my fortune and great be my longing,
Yet of this one thing I am sure,
That fair-minded people will hear and find joy,
Altho' base men may mock all the more.

Tho' bad men may laugh, good to me it is bringing;
Harsh to the crow is the sweetest bird's singing,

At swans geese will mock, frogs the rain-birds are teasing,
And so mocks the vile man at things pure and pleasing.

The poets who love not the Lord's feet sincerely
Will find in my verses the comical merely.

The language is homely, my mind fit to chaff at,
But harm there is none, tho' 'tis all fit to laugh at.

The man who of Rama's love knows not the glory
Will find it all tasteless on hearing the story;

But those not just talkers, with heart at God's feet,
To such true devotees his whole story is sweet.

Fair jewels of love for the Lord here observing,
All good men its music will praise as deserving.

Unlearned in letters indeed, I'm no poet,
All unskilled in art and in science, I know it.

Diverse are the figures and word connotations,
The metrical forms, rhythmical variations,

The secrets of sentiment, passion and mood,
And many the marks of bad poems and good.

But little of poetry know I, in truth,
And thus do I write on blank paper forsooth.

Void of all charms tho' my language itself be,
One charm to the world known is here;
All men of good mind and of clearest discernment
Will think upon that and give ear. ❧

— *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 15-17.

GLORIES TO

SRI GURU AND GAURANGA

A nāma-kīrtana

by Srila Narottam Das Thakur

gurjarī-rāga

*jaya jaya guru gosāñī-śrī-caraṇa sāra
yāhā ha-ite haba pāra e bhava-saiṁsāra*

All glories, all glories to Sri Guru Gosai! His
lotus feet are the essence of everything. By
taking shelter there one easily crosses over the
ocean of birth and death.

*manera ānande bala hari bhaja vṛndāvana
śrī-guru vaiṣṇava pāya majāiyā mana*

With a joyful heart, call out, “Hari!” and worship Vrindavan. Meditate on Sri Guru and the *vaiṣṇavas*.

*jaya rūpa sanātana bhaṭṭa raghunātha
śrī-jīva gopāla bhaṭṭa dāsa raghunātha*

All glories to Rupa Goswami, Sanatan Goswami, Raghunath Bhatta Goswami, Jiva Goswami, Gopal Bhatta Goswami, and Raghunath Das Goswami.

*ei chaya gosāñīra karama caraṇa vandana
yāhā haite vighna-nāśa abhīṣṭa pūraṇa*

Please bow down before the feet of these six Goswamis and offer them prayers. They will destroy all your obstacles and fulfill your desires.

*jaya rasa-nāgarī jaya nanda-lāla
jaya jaya madana-mohana śrī-gopāla*

All glories to Sri Radha, the heroine of nectar pastimes! All glories to Sri Krishna, the darling son of Nanda Maharaja! All glories, all glories to the cowherd boy Sri Gopal, who is more enchanting than cupid!

*jaya śacī-suta gaurāṅga-sundara
jaya nityānanda padmāvatīra koṇara*

All glories to the son of Sachi, the enchantingly beautiful Gauranga! All glories to Nityananda, the son of Padmavati!



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*jaya jaya sītā-nātha advaita gosāñī
yāhāra karuṇā-bale gorā-guṇa gāi*

All glories, all glories, to the husband of Sita, Advaita Gosai! By his mercy I can sing about the glorious qualities of Lord Gauranga.

*jaya jaya śrīvāsa jaya gadādhara
jaya svarūpa rāmānanda premera sāgara*

All glories, all glories to Srivas Thakur! All glories to Gadadhar Pandit! All glories to Swarup Damodar and Ramananda Raya, who are oceans of ecstatic love!

*jaya jaya sanātana jaya śrī-rūpa
jaya jaya raghunātha prāṇera svarūpa*

All glories, all glories to Sanatan and Rupa Goswamis! All glories, all glories to Swarup Damodar, who is the life of Raghunath Das!

*jaya gaura-bhakta-vṛnda dayā kara more
sabāra caraṇa-dhūli dhari nija śire*

All glories to the devotees of Lord Gaura! Please be merciful to me! I take the dust of all your lotus feet and place it upon my head.

*jaya jaya nīlācala-candra jagannātha
mo pāpire dayā kari kara ātma-sātha*

All glories, all glories to the moon of Nilachala, Lord Jagannath! Please be kind and accept this sinner as one of your own.

*jaya jaya gopāla deva bhakata-vatsala
nava ghana jini tanu parama ujjoala*

All glories, all glories to Lord Gopal, who is kindly disposed to his devotees and whose glorious form is more splendid than new monsoon clouds!

*jaya jaya gopīnātha prabhu prāṇa mora
purī gosāñīra lāgi yāra nāma kṣīra-cora*

All glories, all glories to Lord Gopinath, who is my life! Iswara Puri explained that this deity is known as *kṣīra-cora*, the thief who stole sweet rice [cf. Cc. *madhya* 4.18].

*śrī-guru-vaiṣṇava-pāda-padma kari āśa
nāma saṅkīrtana kahe narottama dāsa*

Desiring the lotus feet of the spiritual master and the *vaiṣṇavas*, Narottam Das sings this song of holy names. ❧

— Translated from *Gaura-pada-taraṅginī* edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali. Page 340.



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Highlights

- GURU IS NOT ORDINARY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- GURU-SEVA IS NOT EASY

- THE MEETING OF PARSHURAM AND LORD RAMACHANDRA - PART ONE

Reverend A. G. Atkins

- A PRAYER TO RADHARAMAN

By the medieval poet Sri Rama Das

GURU IS NOT ORDINARY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



One is forbidden to accept the guru, spiritual master, as an ordinary human being (*guruṣu nara-matiḥ*). When Ramananda Ray spoke to Pradyumna Mishra, Pradyumna Mishra could understand that

Ramananda Ray was not an ordinary human being. A spiritually advanced person who is authorized to act as the spiritual master speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. In other words, when a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *paramparā* system. ❧

— Purport to Cc. *antya* 5.71

GURU-SEVA IS NOT EASY

Once there was a guru living in an ashram on the bank of the Ganga with a few *brahmacārī* disciples. He was engaging them in varieties of devotional service, like cooking, serving *prasādam*, gardening, cleaning pots, taking care of the cows, etc. One disciple, named Govardhan, whose nickname was Govara, had a daily service to go to the

river with a big water pot and collect Ganga water for the ashram. He did that service very sincerely for the pleasure of his guru. But after some time, he thought, “Why is it that although I have been doing this service for so long I am not feeling any happiness? Maybe I should leave this ashram, go to a big city, get married, and enjoy the rest of my life.” From his childhood he had lived in the ashram and performed *sevā*. He had no idea of anything else, no experience of any big cities — he didn’t even know where they were. Day by day he was thinking very deeply about this. Finally one day, while sitting on the bank of the Ganga, he decided, “Why should I continue to supply Ganga water to this ashram? I am not getting any benefit. I won’t do it anymore. Today somehow or other I will leave. I have heard that all the big cities like Kasi and Prayag are on the bank of the Ganga. If I follow the river bank then eventually I must reach one of them.” He filled up his water pot with Ganga water, put it down, and told the pot, “You remain here. I am going.” He looked around to make sure that no one was watching, and then began to slowly make his way towards the south.

He had only gone a few yards when he suddenly heard a voice, “Hey, where you going?” Startled and frightened, he looked back, but he couldn’t see where the voice had come from. He looked all around, and seeing no

[next column](#) ❧

one, again started to walk. But suddenly the same voice called, “Hey, where you going?”

He became more fearful, “Who is calling?” He was surprised that he couldn’t see anyone. Looking in all directions, he crouched down close to the ground and tried to flee as fast as he could, dodging here and there. But again the voice came, “Hey Govara, where are you going? It’s me calling you — your water pot. Come here!” Govara became stunned. He was amazed to find his water pot calling him in a human voice.

With great eagerness he rushed back to speak with it. The water pot started chastising him: “Do you really think that leaving your *guru-sevā* will give you peace and pleasure? The chief result of your service will be the fulfillment of life’s ultimate goal. Although I am made of dull matter, I can speak like a human being because my life is successful due to my giving service to a pure devotee of the Lord.” Govara’s guru was a very powerful and pure *vaiṣṇava*. He was making the water pot speak.

The water pot continued, “I originated from a muddy, contaminated place. One man collected me, took me to his house, and began to knead me by pressing heavily with his feet. He then formed me into this water pot shape, let me dry, and eventually burnt me in a fire. Finally, he picked me up and flicked me with his finger to see if I had the right sound — ‘ting’. I passed the test, so he took me to the market to sell. Fortunately I was purchased by this *sādhu* and engaged in his service. The result is that my life became successful and I am able to speak with you directly. You shouldn’t think that your *guru-sevā* will be very easy, but if you engage in this *sevā* then your life will be a success like mine and you will get real pleasure and happiness. Otherwise, if you leave this service you will have to cry and cry. Instead of pleasure you will only get so much pain and anxiety.”

Hearing this story from the water pot, Govara started trembling. Somehow he managed to carry the pot filled with water back to the ashram, where he fell flat before his spiritual master. His guru knew everything because he was a *divya-dṛṣṭa* — he could see the past, present and future. He asked Govara, “What happened to

you?” Govara spoke of his experience with the water pot and started crying when he revealed how he had planned to leave his guru’s service. His guru pacified him, and said, “*Āre bābā!* It was not the water pot speaking to you. It was I that spoke through it.” That guru was a most powerful *vaiṣṇava*; he could speak through anything. He advised Govara that staying in the guru’s ashram and engaging in pure devotional service would gradually purify him, and in a similar way to the water pot he could make his human birth a success. ❧

— As told by Sri Srimad Gour Govinda Swami in Oriya.
Translated by Bhakta Pradosh.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part one of a six-part series

Reverend A. G. Atkins

(For more about Reverend Atkins, see Bindu 116.)

When King Janaka decided to arrange for the marriage of his daughter Sita, he called all the kings to attend the *svayamvara* ceremony. He announced that anyone who could string the powerful bow of Lord Shiva, given to his family many generations previously by the demigods, would win her hand. One after another, the assembled kings failed to even lift the bow off the ground, much less string it, and they retreated in shame. Then it was Lord Ramachandra’s turn to try, and he not only lifted it and strung it, but also broke it in two, winning Sita’s hand. However, many of the kings were envious, and they loudly challenged Lord Ram to fight:

As they looked upon Sita, inflamed with desire
The wild foolish kings all with rage were on
fire;

They put on their armor, their weapons
they seized
And in mocking and boasting their feelings
released:

“Come, let us take Sita and carry her off;
“Let us bind up the princes right now,” was
their scoff.

“The bow broken? That’s nothing! We’ve no
misgiving;

“Can anyone marry the maid while we’re living?

“If Janak should offer them any assistance,
“We’ll fight him as well and break down all
resistance.”

The good rulers answered, on hearing these things,
"You have covered with shame this assembly of kings;
"Your strength, prowess, glory and pride are all scattered
"Forever, since now the great bow has been shattered;
"You boasted in vain; what new might have you found?
"Vaunting fools; God has brought all your pride to the ground.
"Feast your eyes upon Rama; give up foolish envy
"And pride; let this lesson be learnt —
"The anger of Lakshman is like a fierce fire;
"Rouse him not, or like moths you'll be burnt.
"You're like crows that would rob the Bird-King, Great Garur *;
"Or like hares that a tiger's own prey would secure;
"Like men vexed without cause, who yet want peace and health;
"Or like Lord Shiva's foes, who yet want joy and wealth;
"Like men greedy and grasping, who want a good name;
"Or like lechers, who want to avoid guilt and shame;
"Like those souls God-forsaking, who want supreme bliss;
"Foolish kings, all your lust is as foolish as this."
Then Sita, distressed at a scene so unfitting,
In fear took her maids where her mother was sitting;
And Rama returned to his master in quiet,
Of Sita's love thinking and uplifted by it.
Sita sat near the queens, at heart this thought brewing,
"And now let us see what the Lord God is doing."
While Lakshman, as those raving monarchs he heard,
Looked all ways, but for Rama's sake spoke no word.
With red eyes, knitted brows, on the wild noisy kings
He cast one fiery, furious glance,
Like a young lion eager to spring on a band
Of wild elephants — waiting his chance.

* Alternate spelling of Garuda.

The people, as this noisy tumult encroached
On their joy, with one mind the mad monarchs reproached.
Just then, by the breaking bow brought to the place,
Parshuram entered, sun of the great Lotus-race;
The kings, when they saw him, shrank back dumb and pale,
As, when the hawk swoops, shrinks the poor timid quail;
His body was fair and all covered with ashes;
Broad forehead adorned with the three Saivite splashes;
Long hair in a mass above face like the moon,
Which was red from his rage — not quenched easy or soon;
Brows drawn in a frown and eyes angrily flashing,
He glanced quickly round him, all high feelings quashing;
His arms big and strong; and across bull-like shoulders
Birth-thread, beads and deer-skin attracting beholders;
Scant cloth round his loins, and two full quivers hung;
In one hand bow and shaft; axe on one shoulder slung.
In saintly attire, but with ways and appearance
And actions unspeakably savage;
The fierce martial spirit incarnated seemed
Mong the monarchs, their kingdoms to ravage.
The kings all stood up overwhelmed and dismayed,
At so awesome a figure alarmed and afraid;
Before Parshuram in deep reverence falling,
Each made himself known, on his forefathers calling.
He turned a kind natural glance upon some;
But even these felt that their last days had come.
Then Janak came forward and, reverence showing,
Called Sita, who also came up humbly bowing.
He gave her his blessing; her maidens delighted
Then led her to where their own comp'ny was seated.

Came saint Visvamitra also with the others,
And rev'rently brought to his feet the two
brothers;

The two sons of Dasrath, without any scruple,
He bless'd as a noble and worthy young couple;

At Rama he gazed with look long and intense,
Whose beauty would shatter a Love-god's
pretence.

Then, turning to Janak, he said, "Tell me why
"All these people this place have invaded."
He knew very well, yet he asked as unknowing,
While anger his whole frame pervaded.

King Janak then told Parshuram the whole story,
And why all the kings had come there in
their glory.

He listened and then turned his glance to
one side,
And the broken bow there on the ground
he espied;

Then, heated and angry, he said with a bellow,
"Who's, broken the bow, Janak? Tell me,
damn'd fellow;

"Tell quickly, you fool, or as I'm standing here,
"Your whole kingdom today I'll o'erthrow!
Do you hear?"

The king could not answer, from fear well-
nigh maddened;

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vided no changes are made to the contents.

The wild perverse monarchs were secretly
gladdened;

The gods, saints, dumb creatures and citizens all
Were afraid in their hearts dread disaster
must fall;

Sita's mother deep down in her heart was
lamenting,
"God's spoilt the whole thing when we
thought Him consenting."

To Sita an instant seemed ten thousand years;
Word of Parshuram's temper revived all her
fears. ❧

- continued in the next issue -

— *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan
Seva-sansthan. Mathura, India. 1987. Pages 332-337.

A PRAYER TO RADHARAMAN

By the medieval poet Sri Rama Das

dhānaśī-rāga

hari he dayāla mora jaya rādhā-nātha
bāra bāra ei bāra laha nija sātha

O Lord Hari, please be merciful to me! O
Lord of Radha, all glories to you! Again and
again and again I beg: Please accept me as
one of your associates!

bahu yoni bhrami nātha la-inu śaraṇa
nija guṇe kṛpā kara adhama-tāraṇa

O Lord, wandering in this world, I took
shelter of many different wombs. O deliverer
of the fallen, please be merciful to me.

jagata-tāraṇa tumi jagata-jīvana
tomā chāḍā kāra nahi he rādhā-ramaṇa

You are the savior of the worlds. You are
the life of the worlds. O Lord Radha-raman,
please do not turn away from me.

bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha ki ha-ibe gati

You are the auspiciousness of the worlds.
You are the master of the worlds. What will
happen to persons who turn from you?

bhāvīyā dekhinu ei jagata mājhāre
tomā vinā keha nāi e rāme uddhāre

I have carefully searched throughout the
world, O Lord. There is no one but you that
can deliver this Rama Das. ❧

— Translated from *Gaura-pada-taraṅginī*, edited by
Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931.
Bengali. Page 361.



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Highlights

- **PREACHING AND SURRENDER**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- **WHO IS A GURU?**

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- **RETIREMENT IN PURI**

Srila Bhaktivinode Thakur

- **THE MEETING OF PARSHURAM AND LORD RAMACHANDRA - PART TWO**

Rev. A. G. Atkins

- **GAURA'S FEELINGS OF SEPARATION**

Sri Radha Mohan Das

PREACHING AND SURRENDER

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



I am very glad to hear from you the wonderful news of the traveling party in England. I think the people of that place are becoming more and more inclined for this Krishna Consciousness movement; they are inviting you

to stay at their houses, they are taking books, becoming sometimes devotees — all of these are very encouraging signs to me. If you simply go on in this way, stopping in every village and city of England-Scotland, or if there are other places like Ireland, simply stop for some time, distribute books, hold *saṅkīrtana* procession, answer their questions, give some leaflets or small informations freely, distribute *prasādam* wherever possible, at least some small thing, and if there is genuine interest being shown, request the townspeople to arrange some engagements for speaking in their schools, or in someone's home, or a hall. In this way remain always without anxiety for destination and comfortable situations, always relying only on the mercy of Krishna

for your plan, just go on preaching his message and selling his books, wherever there is interest. We shall not waste time if there is no interest or if the people are unfriendly, there are so many places to go. But I understand from your letter that practically everyone is taking some interest. That means you are presenting the thing in a very nice manner, they can detect that here are some persons who are actually sincere and nice, let me hear them, let me purchase one book.

So I can understand that it is not an easy matter to travel extensively over long periods of time without proper food or rest, and sometimes it must be very cold there also, and still you are getting so much spiritual enjoyment from it, it seems like play to you. That is advanced stage of spiritual life, never attained by even the greatest yogis and so-called *jñānīs*. But let any man see our devotees working so hard for Krishna, then let anyone say that they are not better than millions of so-called yogis and transcendentalists, that is my challenge! Because you are rightly understanding through your personal realization this philosophy of Krishna Consciousness, therefore in such a short time you have surpassed all the stages of yoga processes to come to the

[next column](#) 

highest point of surrendering to Krishna. That I can very much appreciate. Thank you very much for helping me in this way.

Hoping this meets you and the other men of your party in the best of health and spirits. ❀

— Letter to Prabha Visnu. 3 January 1973.

WHO IS A GURU?

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

A great, liberated person who is firmly established in the Vedas and the supreme spirit, who is victorious over the six urges, and who is a controller of his senses, can be described by the word “guru”. An actual guru is an eternally perfect associate of God. He also knows his own disciples to be accessories for service in the pastimes of his worshipable Sri Krishnachandra. Therefore, the guru does not accept any service from his disciples in an attitude based upon enjoyment. The *mahā-bhāgavata ācārya* performs the activity of making disciples in order to manifest and expand in all ways the accessories for the service of the sole, one without a second, object of service, Sri Krishna. ❀

— Excerpted from Sri Srimad Bhaktikusum Sraman Swami's *Prabhupada Srila Sarasvati Thakura*. Sri Chaitanya Math. Mayapur, West Bengal. 1983. Page 279.

RETIREMENT IN PURI

Srila Bhaktivinode Thakur

Today we are sitting inside a *bhajana-kuṭīr* at Sri Purushottam Kshetra. Why are we living in this faraway place, leaving the great city of Calcutta, which is full of people and learned communities? A long time ago, when we published this magazine *Sajjana-toṣaṇī*, I had a desire in my heart. I thought that the more this pure *vaiṣṇava* religion is spread through this magazine, the more the people of the world would benefit. We began to work with a free mind. Many educated *gosvāmīs* and *bābājīs* of Bengal came and pledged to help us. Some learned impersonalists joined us, and being overwhelmed by the beauty of devotional service, they began to help spread pure Vaishnavism. After hearing nice instructions regarding Vaishnavism, materialists also became attracted. Professional singers and players floated in the waves of pure *hari-kīrtana* and considered themselves fully satisfied. ❀

Gradually many assemblies for chanting the holy names of Hari were established in villages and cities. In this way, the glories of pure Vaishnavism filled the hearts of the inhabitants of Bengal and overwhelmed everyone by their beauty and sweetness. On seeing such an unexpected response from the people of Bengal, we began to preach pure Vaishnavism with more and more enthusiasm.

Then, by the influence of time, a sudden change took place. The glowworm-like superstitions that were hidden in the scorching heat of the sun of Vaishnavism suddenly took various forms and came from four directions. The demoniac religious principle in the form of Mayavada, which was immersed within the deep water of forgetfulness for some time, again surfaced in the form of discourses, taking shelter of the boat of the *smārta* teachers. At the same time, some Indian and foreign yogis appeared as supporters of the *smārtas* and created a revolution in the world of religion. Moreover, some useless people, who were fond of sense gratification, took shelter of unauthorized religious practices and began to create disturbance in society, identifying themselves as *sahajiyās* and *bāulas*. Displaying the limit of their sinful propensity, a few worm-like people, who take pleasure in the stool of fame, began to advertise themselves as “the incarnation of the Lord” in the society of fools. Some other people even accepted names befitting a *vaiṣṇava*, acted as *ācāryas*, and began to spread ideas that were opposed to Vaishnavism as if they were the religious principles of *vaiṣṇavas*.

After seeing all such unimaginable activities, our hearts began to shatter. When we try to search for the cause of such a change, we suddenly remember the following verse written by Srila Prabodhananda Saraswatipada:

*kālāḥ kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṇṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalāḥ kim ahaṁ karomi
caitanya-candra yadi nādyā kṛpāṁ karoṣi*

The age of Kali is formidable and the senses of the human beings are very powerful. Now the path of devotional service is full of millions of thorns. Where shall I go? What shall I do? I am completely helpless without the mercy of Gaurachandra. ❀

While crying and speaking in this way, I went to the birthplace of the Lord at Sri Mayapura. Still my mind did not become peaceful. Thereafter I left my place in search of the Lord, and after arriving at Puri I began to roll on the gold-like sand. At that time, the Lord informed me in my heart, “O well-wisher of the devotees, may you obtain peace! The nature that the living entities have developed, according to their respective karma from birth after birth in this world, influences them to engage in fruitive activities. Until desires opposed to devotional service are destroyed from the heart, no amount of good instruction can bring any auspiciousness. Such instructions will simply come out of the ear-holes and will not enter into the heart. No amount of preaching to them or discussing devotional service will produce a good result because of their bad karma. Your discourses and discussions will therefore not yield any result. My order to you is that you should live at the place where I kept my dear Haridas and where I loudly chanted the holy names of the Lord. You should constantly sing the glories of the holy names for the benefit of the fallen souls. As a result of the piety that people will achieve by hearing from you, and the faith they will develop, they will attain non-duplicitous faith in pure devotional service in a future lifetime.”

Following these instructions of our beloved Lord Sri Krishna Chaitanya, we built our *bhajana-kuṭīr* in the tract of land surrounded by huge waves. (*Sajjana-toṣaṇī*, “The Harmonist”, 15.1) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 13. Compiled by Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part two of a six-part series

Rev. A. G. Atkins

(For more about Reverend Atkins, see Bindu 116.)

In the last issue, after Lord Ramachandra broke the bow of Shiva and won Sita in the court of King Janak, the lusty kings there wanted to fight with him. Suddenly, Lord Parshuram entered the assembly and angrily demanded to know who had broken the sacred bow. Seeing that ferocious

brāhmaṇa, who had killed all of the kṣatriyas in the world twenty-one times, in such an angry mood, the assembly became frightened.

Thus seeing the people so fearful and troubled,
And Sita distressed and disturbed,
Lord Rama gave this quiet answer to dread
Parshuram, but himself unperturbed:

“The one who thus broke Shiva’s bow, my
good lord,
“Must be one of your servants, I give you
my word.

“Now, what are your wishes? None shall be
denied

“If you tell me.” The hermit in anger replied,

“A servant is one who in faith serves one’s needs,
“But I answer by fighting an enemy’s deeds;

“Hear you this, Rama, whoever broke
Shiva’s bow,

“Like the thousand-armed hero,* is my
deadly foe;

“Let him from the group be at once separated,
“Or else all these kings to destruction are fated.”

Saint Parshuram’s words having heard,
Lakshman smiling

Gave answer in tones of contempt and reviling:

“I’ve broken, sir, many a bow as a child,
“But never before have I seen you so wild.

“Why have you for this one such proud
passion claimed?”

Parshuram, at these foolish words, said —
more inflamed:

“Silence, child! Tho’ a prince you are facing
your death,

“If you don’t hold your tongue and be quiet;

“This great bow of Shiva is known to the world;

“Would you dare set your common
bows by it?”

But Lakshman replied with a laugh, “Rev’rend sir,
“I have always thought all bows alike, I aver.

“When a worn-out bow breaks, what’s the
loss or the profit?

“At sight Rama thought it a new one; what of it?

“It’s no fault of his, for it broke at his touch;

“Without cause, sir, you should not be
angered so much.”

With a glance at his axe, Parshuram, in a torrent,
Said, “Fool, you’ve not heard of my temper,
I warrant.

* Kartaviryaarjun

"I'll not kill you now, for you're only a child;
 "But you're wrong if you think me a saint
 soft and mild;
 "Since a child a most fiery ascetic, as knows
 "The whole world, and the Kshatriya race
 are my foes;
 "By my arms, more than once, from their
 thrones I have hurled
 "All the kings, and to Brahmins have given
 the world;
 "Foolish prince, see this axe which all
 creatures alarms,
 "And which lopped off Sahasrabahu's*
 thousand arms.
 "So don't be a cause of distress to your mother
 "And father, young prince, by your doom;
 "The sound of my terrible axe has caused many
 "Babes unborn to fall from the womb."
 Lakshman smiled and replied in tones quiet
 but taunting,
 "Fine hero you are, sir, your valor thus vaunting!
 "You show me your axe as a weapon of death;
 "But you can't blow up mountains with
 mere puffs of breath!
 "I'm no cucumber flow'r that in calmness
 may linger,
 "But wither and drop at the sight of a finger!

* Kartaviryaarjuna

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"When I saw you holding your axe, bow
 and shaft,
 "I spoke proudly as fighters to those of their craft;
 "But I see you're a Brahman by that sacred cord;
 "Have your say! I'll endure without heat
 ev'ry word.
 "Upon gods, Brahman priests, cows and
 true devotees —
 "Tis a rule of our race not to wage war on these;
 "To kill such brings us guilt; shame if us
 they defeat;
 "You may strike me, sir, but I shall bow at
 your feet;
 "In vain then this axe, bow and arrow you carry;
 "Your word will like lightning a thousand
 foes harry. ❀

- continued in the next issue -

— The Ramayana of Tulsidas. Published by Shri Krishna Janasthan Seva-sansthan. Mathura, India. 1987. Pages 338-341.

GAURA'S FEELINGS OF SEPARATION

Sri Radha Mohan Das

For details about Sri Radha Mohan Das, see Bindu number 95.

bhairavī-rāga

*paśya śacī-sutam-anupama-rūpam
 khaṇḍitāmṛta-rasa-nirupama-kūpam*

Just see the son of Sachi, whose beauty has
 no peer — beauty that breaks to pieces the
 well of peerless nectar.

*kṛṣṇa-rāga-kṛta-mānasa-tāpam
 līlā-prakaṭita-rudra-pratāpam*

His heart burns with passionate love for
 Krishna. He enjoys pastimes with King
 Prataparudra.

*prakaṭita puruṣottama-sa-viśādam
 kamalā-kara-kamalāñchita-pādam*

He is overwhelmed with feelings of separation
 from Lord Jagannath. The Goddess of
 fortune worships his lotus feet.

*rohita-vadana-tirohita-bhāṣam
 rādhā-mohana-kṛta-caraṇāśam*

Overcome with ecstatic spiritual love, he
 is speechless. Radha-mohan yearns to attain
 his feet. ❀

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EXTERNAL DRESS IS NOT OUR CONCERN

*His Divine Grace A.C.
Bhaktivedanta Swami Prabhupada*

For *paramahamsas*, or *sannyāsīs* in the *vaiṣṇava* order, preaching is the first duty. To preach, such *sannyāsīs* may sometimes accept the symbols of *sannyāsa*, such as the *daṇḍa* and *kamaṇḍalu*, and sometimes they may not. Generally, the *vaiṣṇava sannyāsīs*, being *paramahamsas*, are automatically called *bābājīs*, and they do not carry either a *kamaṇḍalu* or *daṇḍa*. Such a *sannyāsī* is free to accept or reject the marks of *sannyāsa*. His only thought is, "Where is there an opportunity to spread Krishna consciousness?" Sometimes the Krishna consciousness movement sends its representative *sannyāsīs* to foreign countries where the *daṇḍa* and *kamaṇḍalu* are not very much appreciated. We send our preachers in ordinary dress to introduce our books and philosophy. Our only concern is to attract people to Krishna consciousness. We may do this in the dress of *sannyāsīs* or in the regular dress of gentlemen. Our only concern is to spread interest in Krishna consciousness. ❀

— Purport to *Bhāg.* 7.13.9

KRISHNA-KATHA IS LIFE

Sri Srimad Gour Govinda Swami Maharaja

What is life? *Kṛṣṇa-kathā* is life.

*tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī gṛṇanti ye bhūri-dā janāḥ*

The nectar of your words and the descriptions of your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent. (*Bhāg.* 10.31.9)

Krishna also says in the *Bhagavad-gītā* (7.9): *jīvanam sarva-bhūteṣu* — "I am the life of all that lives." Krishna is our life.

Further he says (*Bg.* 10.9):

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca mām nityam tuṣyanti ca ramanti ca*

"The thoughts of my pure devotees dwell in me, their lives are fully devoted to my service, and they derive great satisfaction and bliss

from always enlightening one another and conversing about me.”

Prāṇa means life. We cannot give up life, so how can we give up *kṛṣṇa-kathā*? *Kṛṣṇa-kathā* is our life.

— From a lecture, 17 August 1991

MAHAPRABHU’S MERCY ON GOPAL BHATTA GOSWAMI

*Adapted from Yadunandan Das’
Karnānanda, chapter five*

For more information about the book Karnānanda and its author Sri Yadunandan Das, see Bindu number 10.

Srila A. C. Bhaktivedanta Swami Prabhupada speaks about the family of Srila Gopal Bhatta Goswami in his purport to Cc. madhya 9.82:

Sri Venkata Bhatta was a Vaishnava brahmin and an inhabitant of Sri Ranga Kshetra. He belonged to the disciplic succession of Sri Ramanuja. Sri Ranga is one of the places of pilgrimage in the province of Tamil Nadu. The inhabitants of that province do not retain the name Venkata. It is therefore supposed that Venkata Bhatta did not belong to that province, although he may have been residing there for a very long time. Venkata Bhatta was in a branch of the Rāmānuja-sampradāya known as Vāḍagalai. He had a brother in the Rāmānuja-sampradāya known as Sripad Prabodhananda Saraswati. The son of Venkata Bhatta was later known in the Gauḍīya-sampradāya as Gopal Bhatta Goswami, and he established the Radharaman temple in Vrindavan. More information about him may be found in a book known as Bhakti-ratnākara by Narahari Chakravarti.

During Sri Chaitanya Mahaprabhu’s visit to Sri Rangam, a Vaishnava known as Venkata Bhatta invited the lord to his home with great respect. He washed Mahaprabhu’s feet, and all the members of his family drank the water. Venkata Bhatta completely surrendered to Sri Chaitanya Mahaprabhu. Mahaprabhu got some pleasure there, and stayed a few days in his house, accepting the meals cooked by Venkata. When the Lord finished eating, Venkata Bhatta and his family happily took the remnants. He offered Mahaprabhu betel-leaf and humbly requested him to stay in his place during the four months of the rainy season, as it would be difficult for Prabhu to go on a pilgrimage in the rainy season.

Mahaprabhu agreed to his request, which greatly pleased Bhatta and his family members. During the period of Prabhu’s stay, Venkata carefully tended to the Lord. Prabhu gladly spent these four months in his house by taking bath in the Kaveri River, visiting the temple of Ranganatha, and singing and dancing with his companions.

Seeing that his young son Gopal Bhatta was a sincere devotee, Venkata engaged the boy in serving the Lord. The service Gopal rendered to Mahaprabhu was beyond description. The boy was knowledgeable and had a fair complexion. He spoke gently and was very handsome. His arms were long, reaching down to the knees, his navel was deep, and he was very gentle in his nature. His chest was broad. His eyes looked like the petals of a lotus, and his palms and feet were reddish. Sri Chaitanya Mahaprabhu was pleased with his dutiful service. Even before being asked, he would perform every task for the Lord’s pleasure. Prabhu was so satisfied by his service that he blessed his whole family along with the servants and maidservants. One day while Mahaprabhu was taking rest, Sri Gopal Bhatta was massaging his legs. Being fully satisfied by the boy’s devotion, Mahaprabhu began to speak confidentially to him. Lord Chaitanya addressed Gopal Bhatta as an intimate associate of Srimati Radharani, and Bhatta addressed Mahaprabhu as Vrajendranandana himself, appearing this time giving up the blue color of Krishna and assuming the complexion of Radharani. While speaking about these matters, they both became absorbed in ecstasy. Returning to their external senses, Prabhu advised Gopal Bhatta that he should take care of his parents for some days and then he should go to Vrindavan to meet Rupa and Sanatan.

Mahaprabhu gave Gopal Bhatta some pieces of cloth that he had worn, which Gopal accepted with reverence, touching them to his head and bowing to the feet of Mahaprabhu. Prabhu lifted him and embraced him to his bosom. He then gave some important instructions to the boy. Mahaprabhu said, “Listen, Gopal! In the future a young brahmin named Srinivasa will come to Vrindavan from Gauda. This young man will be directly empowered by me. You should hand over these pieces of cloth to him,

entrust him with one lakh [100,000] books describing the glories of Vraja, and send him back to Gauda. Tell Rupa and Sanatan that Srinivas is a manifestation of my own energy.”

Hearing these confidential instructions, Gopal Bhatta Goswami said, “As you desire, my Lord,” and bowed his head at the Lord’s feet, offering full prostrated obeisances in the dust.

Then Mahaprabhu said, “This is my personal instruction for you. Later I will send you my personal *āsana* [seat] and one *ḍora* [necklace made of cloth]. You should sit on the *asana*, wear the *ḍora* around your neck, and take Srinivas, who is *prema-murti*, the embodiment of love, into your confidence.”

With great reverence, Srila Gopal Bhatta Goswami received the items given to him by Mahaprabhu and secured them in a hiding place with utmost care. As described by Kaviraja Gosai in *Śrī Caitanya-caritāmṛta*, Sri Bhatta Goswami later went to Vrindavan, met Rupa and Sanatan Goswamis, and remained with them.

*mahāprabhura āgamane vikhyāta yāra pāṭa
ke bujhite pāre sei caitanyera nāṭa*

*hena se saubhāgya yāra kahane nā yāya
yāra grhe rahe prabhu ānande sadāya*

It is impossible to express the good fortune of Srila Gopal Bhatta Goswami, whose home is eternally famous because Mahaprabhu stayed there with great joy. Who can understand the behavior of Sri Chaitanya Mahaprabhu? (verses 147-148)

*sei se gopāla bhaṭṭa āmāra hṛdaye
sadā sphurti ha-uka mora ei vāñcā haye*

My desire is that Gopal Bhatta Goswami may always be manifest in my heart. (149)

*avirata galaye āśru yāhāra nayane
śrī aṅgete sveda dhārā bahe anukṣaṇe*

*pracura pulaka kampa sadā anivāra
kaṇṭha gharghara kare tāte nāmēra sañcāra*

*hare kṛṣṇa nāma mātra jihvāya uccārite
ha ha ha ha ha ha śabda kare avirate*

*ihā balitei yīṇho haya acetana
sei gopāla kara more kṛpā nirīkṣaṇa*

A cascade of tears incessantly pours from his eyes and streams of perspiration come from his beautiful body. His hairs stand on end along with

uncontrollable waves of shivering as he chants. When he tries to pronounce “*hare kṛṣṇa*”, his voice becomes choked, and out of ecstatic love he can only say “*ha ha ha ha ha ha*” and fall unconscious. May the merciful glance of that Gopal Bhatta Goswami fall upon me. (150-153)

*vṛndāvane khyāti yīṇho śrī guṇa mañjarī
sei se gopāla bhaṭṭa samāna mādhuri*

*kali nare kṛpā kari hailā avatīrṇa
madhura rasa āsvādiyā karilā vistīrṇa*

*hena se madhura rase yāhāra āsvāda
vitarāṇa hetu jīve karilā prasāda*

*prema-bhakti rase yīṇho rahe anibāra
āsvādana kailā yīṇho aneka prakāra*

Srila Gopal Bhatta, who is glorified as Guna Manjari in *vṛndāvana-līlā*, has descended to this world with all of his transcendental sweet qualities to bestow his mercy to the human beings influenced by Kali. He relished the sweet mellow of the divine conjugal pastimes of Their Lordships and spread the same in this universe in order to bestow his mercy upon the conditioned living entities. He is fixed in the mellows of *prema-bhakti* and constantly relishes its variegatedness. (154-157) ❀

— Translated from the edition edited by Hari-bhakta Das.
Published by Giridhari Lal Goswami. Gaurabda 506.

THE MEETING OF PARSHURAM AND LORD RAMACHANDRA

Part Three

Rev. A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our last issue, Lord Ramachandra spoke sweet words to pacify Parshuram, who was angry at hearing that the sacred bow of Lord Shiva had been broken. Lakshman, however, was unable to tolerate the arrogant words of Parshuram. He smiled at the fearsome brahmin, but spoke in a sarcastic and chivalrous way that infuriated him, then concluded:

“I pray you forgive, rev’rend sir what I’ve uttered

“Unworthily, seeing your guise.”

Parshuram at these words said in deep angry tones,

Visvamitra-ward turning his eyes:

“Listen here, son of Kusik*, if this child is an ass;

“He will ruin his clan, his own doom bring to pass;

* Kausik, son of Kusik, another name of Visvamitra.

"On the bright Solar race he's a blot and a stain,
"Wholly ignorant, reckless, ungoverned and
vain;

"He'll be dead in a trice should he not call a halt,
"And I loudly protest it will not be my fault;
"If you'd save him, then let him not go to
such length;
"Of my great glory tell him, my fury and
strength."

But Lakshman replied, "Sir, no need while
you live
"Of another the tale of your greatness to give;
"You have often yourself told us with your
own mouth
"Of your many great powers and doings,
forsooth;
"But if you're not satisfied, tell us again;
"Don't be angry, nor suffer so much
needless pain;
"You are brave, dauntless, patient by nature
and usage,
"It does not become you to give such abuse.
"Great heroes in battle do many great deeds,
"But themselves do not tell of their doing;
"Tis cowards who, seeing their foes, begin
loudly
"To brag, with the battle ensuing.
"So you are now shouting to make me afraid,
"By frequently calling up Death to your aid."

At these harsh words of Lakshman, who
would not relax,
Parshuram spoke and flourished his terrible axe:
"Let no one say now that the blame is on me,
"For this harsh-speaking youngster
deserves death, I see;
"As I thought of his youth, more than once
he was saved;
"But now truly he dies for the way he's
behaved."
Viswamitra said, "Sir, your forgiveness he
needs;
"Holy men give no thought to youth's good
or ill deeds."
Said the other, "I'm angry by nature; I hold
"Here my axe, and the foe of my master*
behold;
"So far, tho' he gave cheeky answers, I've
spared
"Him from death, Viswamitra, since you I
regard;
"If not, with my axe I'd have cut ere this
thro' him,
"And paid to my master with ease the debt
due him."
Viswamitra said laughingly down in his heart,
"He thinks Vishnu a Kshatriya foe;
"Rama broke the bow like sugar-cane, but
the truth
"Ignorant Parshuram does not know."

- continued in the next issue -

— The Ramayana of Tulsidas. Shri Krishna Janmasthan Seva-
sansthan. Mathura, India. 1987. Pages 341-343.

* Shiva, whose bow was broken.

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THE HIGHEST ECSTASY

Srila Rupa Goswami's
Padyāvalī, text 240

saṅgama-viraha-vikalpe varam iha viraho na
saṅgaman tasya
ekaḥ sa eva saṅge tri-bhuvanam api tan-mayaṁ
virahe

[Radharani says:] Separation from Krishna
is better than meeting him. When I meet him
there is only one Krishna, but when I am
separated from him the three worlds become
filled with Krishnas. ❀

— Translated by Sri Kusakratha Das. Krishna Library. Cul-
ver City, California. 1989.